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PROCEEDINGS  
OF THE  
TWENTY-SECOND  
ANNUAL CONFERENCE  
ATLANTIC CITY, 1948

# Compton Comment

I am firmly convinced that August is the best time for a vacation in the Rocky Mountains. If one vacations earlier, there is a certain sadness in leaving. But as September approaches, Mother Nature begins to give brisk hints that her patience with tourists is at an end and that she intends to close up for the winter. Quite suddenly the flowers have gone and yellow patches are appearing in clumps of aspen. Herds of elk and deer are coming down from the high peaks to feed in the narrow mountain valleys. Even the chipmunks, who give such a hearty welcome to early tourists with their inevitable bags of peanuts, now turn impudent tails to visitors and scuttle off to well-stocked granaries.

We all plan to come back another season, but we are leaving cheerfully with the certain knowledge that we face no long stretch of humid heat in our city homes and offices. It is time to go back.



My vacation, which started on a delightful Colorado ranch, ended in Estes Park, where the five-state Mountain-Plains Library Conference was held. It has been an enthusiastic meeting with emphasis

on county and regional library development. Planning has begun too for next year's A.L.A. Regional Conference, which will probably include ten states. This meeting seems to have resulted in a drawing together of states in this area—a more complete realization of mutual problems that can be solved by co-operation.

Next on the docket is the Pacific Northwest Library Association Conference in Glacier Park, which opens September 8. The librarians of the Northwest are old hands at regional planning. Perhaps the strongest characteristic of the group is the encouragement given to young librarians to speak their minds in meeting. P.N.L.A. meetings will never become dull and static so long as this continues.

L. J. L.

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# The Catholic Library World

VOLUME 20

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NUMBER 1

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(to whom all communications should be addressed)

Indexed in *The Catholic Periodical Index* and *Library Literature*

# DEDICATION OF THE CATHOLIC LIBRARY ASSOCIATION TO THE BLESSED VIRGIN

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O Mary, Queen of Heaven and Seat of Heavenly Wisdom, Mother of God and of all who are begotten in Christ, in accordance with thy wish and in response to thy mandate, we, the members of the Catholic Library Association, in a most solemn manner and with unfeigned sincerity dedicate ourselves to thee and to the advancement of thy cause for as long as we shall live.

We dedicate to thee ourselves and our assistants; we commend to thy care and protection our libraries, our institutions, our activities, our plans and our projects, our present and our future membership, our committees and their undertakings, our units, our regional conference, our national conventions and all the work at which we shall be singly or solidly employed.

Obtain for us, we beseech thee, the blessing of thy Divine Son on ourselves and on our work. Thus consecrated anew under thy patronage to the work of the apostolate of books, may we advance in the way of Christ and bring many souls to the knowledge and love of Him, Who is the Way, the Truth and the Light.

BROTHER AURELIAN THOMAS, F.S.C., *President*

June 16, 1948





# ACCOMPLISHMENT and RE-DEDICATION

By BROTHER AURELIAN THOMAS, F.S.C.

*President, The Catholic Library Association*

The course of history moves on. And as we sit by the sounding surf of the Atlantic seaboard it is with a certain sense of satisfaction I recall that the last presidential message to an assembled convention was made beside the Golden Gate, in view of the boundless Pacific. For the first time in the history of the Association the voice of its president has spanned the continent! For the first time in its twenty-six years of existence the sense of its national scope, universal appeal and transcontinental size can be glimpsed and appreciated!

In line with my predecessors as presidents of the Catholic Library Association, I bring you a message, intended not only for those fortunate enough to be here with us at our twenty-second annual conference, but for all our active membership, for the gratification and encouragement of all in the field of Catholic librarianship. I sincerely trust that, from the achievement of the past and the plans for the future, every member near and far can glean a meed of satisfaction, can be encouraged in striving to realize the multifarm program designed to expand our influence, benefit our work and improve our standards.

As keys to this year's message I offer two significant words: accomplishment, re-dedication. These words are the very spirit of my message. These two words synthesize, more correctly than anything else might, the considered re-examination of plans and projects outlined in the past, and the pragmatic formula for achievement on a national level in the future. Accomplishment and re-dedication!

I might, with justice, examine the theme we have adopted for this year's convention—The Library and Education. I might fittingly recall the intimate relationship, on all levels, of education and librarianship. The philosophy of librarianship, the library as an adult education center, the responsibilities of our

Catholic libraries in the American cultural scheme, methods of implementing the library's role in elementary, secondary and higher education, are all facets of what has been picked as the watchword of this convention: The Library and Education. Satisfied, however, that all these angles of a most intriguing dichotomy will be adequately handled by the numerous speakers at our general and special sessions, I would rather pause here, on the threshold of our second quarter century of existence, to assess the work we have planned in the past and to point to levels of achievement designed for the future.

Our first quarter century has been one of grand accomplishment. Would that the hardy group who, in 1921, petitioned for a hearing at the National Catholic Educational Association conference at Cincinnati might see to what an extent their pioneer work has grown! In numbers and influence, we have grown from a small group of intrepid volunteers, to an organization in excess of sixteen hundred. In accomplishment we have achieved in two primary categories: the generic and the specific.

By the generic achievement I refer to the tangible and intangible accomplishments our very coalescence has brought about. Bit by bit, as the library idea has infiltrated the Catholic educational scene, we have promoted professional training, professional standards of preparation for librarianship, professional standards for libraries. Over the years and throughout the country, this re-surgent emphasis on quality and service has seen adequate library service multiplied in every diocese of the country. Through the inspirational national conferences, the constant spur of professional encouragement in the CATHOLIC LIBRARY WORLD, the repeated and reiterated invitation to complete participation in Unit activities, we have seen school after school preen itself on

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new or renewed library activity, advanced library service. Our National Catholic Book Week, our *Catholic Booklist*, along with Unit-sponsored activities, have emphasized our ability to serve, our willingness to share in library service to, Catholics on every level.

The body of literature on Catholic library practice, built up in this quarter century, is a constant source of help and inspiration. While many of the fundamental questions have long since been written, the last few years have still seen fundamental concepts re-evaluated and re-presented.

In the field of specific accomplishment we have either provided helps for a public we knew was waiting, as in the case of the *Catholic Periodical Index*, the *Lynn Alternative Classification*, and other similar works; or we have provided a public for a specific individual contribution, as in the *Vatican Norms*, Brother David's *Catholic Library Practice*, Father Matthew's *Catholic Authors*, and other such publications. In the first of these instances, without the combined assistance of the membership, the general public and the Catholic library public would not have had these needs cared for. In the second instance, the absolute lack of a responsive clientele would make so hazardous such publications, that their authors would not have seriously considered publishing them.

Year after year at our national conferences my predecessors, as presidents of the Association, have paused to assess the gains, have urged the membership to further achievement. It is with a sense of gratitude for their striving, and of appreciation of their fulfillment, that I can with assurance assert that practically every one of their objectives has been met: the National Catholic Book Week, the *Catholic Booklist*, the *Catholic Supplement to the Standard Catalog for High School Libraries*, the *Catholic Supplement to the Shaw List of Books for College Libraries*, and, in particular and with emphasis, *The Catholic Periodical Index*. Into this last a whole quantity of headaches and heartaches have gone. In response to a directive from the national conference held in Milwaukee I have been engaged for some time in preparing the complete story of this Association project. I have the hope that

it can be published within the year in our official journal. As a continuing scholarly contribution, as a definite bibliographical aid, no achievement of our Association outranks our *Catholic Periodical Index*. This, in itself, is accomplishment of the first order.

Our next significant organization achievement, still to be fully realized, is the appointment of a continuing Executive Secretary and of a permanent national headquarters. Continuity and effectiveness go hand in hand. In the brief two years in which we have had this office, we have been able to relieve the president of hundreds of routine minutiae. We have, as well, stored up a wealth of experiments that will be of immense utility in the more effective handling of Association relations, particularly in finance and in the matter of annual conventions. From this experience, too, will come a more useful handbook, a better canvassing of membership, a more effective help to Unit organizations as well as a more concrete influence on the national scene.

Here then we have the highlights of a quarter century of accomplishment. From these considerations we can be justly proud of the complete realization of many an association aim. We can, as well, study the means of making past procedures more effective, of making future plans, more readily and completely, realizations.

These successes owe their being to the thought, care and efforts of our devoted predecessors, whose lives of service and self-dedication led them to forget themselves in giving to others. Face to face with a new generation of librarians, who have benefited by these labors, it is but fitting to bring forward for emulation and imitation the dedication they so selflessly gave. Here then is the second prong of my two-pronged message, Re-dedication.

There is a danger implicit in the word re-dedication that might indicate a cessation of interest, a dearth of affection, a period of non-dedication, whence I am counseling reform and a new application to the tasks confronting us. No such implication is intended; nor does it express the reality of our Association. The hundreds of members proud of their affiliation are constant in their affection. Re-dedication means for

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most of us a renewal in the devotional sense. It is equivalent to the resolutions we make on retreat; not so much a change in attitude or intention as a new examination of our privileges, a new dedication to our duties.

Dedication to the Catholic Library Association can be internal or external. In the internal aspects, in the attention to self and library work, it involves a three point program, of which the first is a renewed interest and attention to standards. The Association stands first and foremost for adequate librarianship in adequate libraries. Professional growth, library degrees and higher degrees, more and more excellence in library collections and equipment, the habit of unit cooperation and participation—these are the first things to which a dedicated librarian devotes himself.

Secondly, in the interest of our libraries we are more and more interested in recruiting competent personnel, in directing towards the library profession those interested young people whose brain and interest augur well for their success in library work. For many of us, as religious, it may mean the broadening of recruiting procedures to bring young people into the Congregation: more frequently it may mean the directing of promising fellow religious into library work. It means, as well, directing capable young lay men and women into library work and encouraging them in their endeavors. The Catholic Library Association has always been a happy mixture of priests, religious and laymen. We owe much to the devotion and leadership of these lay people. They are deserving of the highest appreciation, the greatest encouragement. To add to the ranks of these devoted librarians is a most salutary work worthy of our attention and cooperation.

The third point of internal dedication is a renewed interest in scholarly contributions. Ours is the privilege of recording progress of sharing experience, of passing along means of success through articles intended for our Unit organs or for the CATHOLIC LIBRARY WORLD. In the inspiration and help we glean from these theses printed in our official journal we have the best reason for our own scholarly contributions. Not only are these articles a measure of our pro-

fessional adequacy, but the most serious indication of our interest in the advancement of the profession. As the older members of the profession lay down the pen after years of sharing, it becomes more and more the duty of enterprising and interested younger men and women to share with others their successes and their formulas for achievement. Few schools are so standardized that they have not experimented; few librarians are so lacking in imagination that they cannot contribute something novel or useful. Dedication, then, implies the invitation to share through published papers. It should be the goal of every librarian to make at least one contribution every year, either to a library magazine or to one in some related field.

These, then, are the points of internal dedication: constantly improved standards, an interest in professional recruiting, scholarly contributions.

In the external dedication of each member, again I pose three points. The first of these is a renewed interest in public relations. Having achieved a proficiency in and a mastery over our materials, we must endeavor to sell our services to the community. We must be careful to condition community response, to advertise our progress, to publicize our resources. Good public relations is the finest gift we are in a position to make to our libraries. From them can stem greater opportunities for service, greater expansion of activities, greater prestige for our work.

The second point of external dedication stems, as it were, from the first. It is a campaign of public relations pointed in an especial way towards our educational superiors and administrators. From the very inception of our Association the essential impotence of our membership has been evidenced in the subordination we must display towards our deans, superiors, presidents and supervisors. This is not said in the spirit of rebellion. Rather is it said in recognition of the fact all of us feel that the successful elementary, secondary or college library depends primarily on the ability the librarian has of selling the library to the principals and superiors. Experience has proved that the most effective means of

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improving a library is the interest, cooperation and driving force of an enlightened administration. This is a dedication worthy of the effort, a dedication certain to repay rich dividends to the interested librarian.

Finally, dedication calls for the renewal of the spirit, one might say, of the founding members of the Association, a dedication to membership in the Association, a dedication to spreading the influence of the Association by subscriptions to, and recommendations of our various publications and projects. As our membership expands many more services will be available to all of us. A strengthening of ties will redound to the benefit of more and more people on more and more levels. Intelligent library service can be given to greater and greater numbers of patrons, the spirit of Catholic

librarianship can make its apostolic influence felt more perfectly throughout the country. In the matter of the *Catholic Periodical Index* an enthusiasm for enrolling subscribers will not only serve to make more general the use of our most useful bibliographical tool, it will redound as well in lowered rates, a more general use of Catholic magazines, a wider appreciation of our contributions to American library service.

These, then, are the achievements and opportunities of the Catholic Library Association. Animated with apostolic zeal, nurtured by the faith that guides our course, may we, the members of the Catholic Library Association, continue united for the spread of Catholic influence, the continuation and expansion of a work most pleasing in the sight of our Creator, Our Redeemer, Our Sanctifier.

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## AMERICAN CATHOLIC BIBLIOGRAPHY: IN RETROSPECT AND A PREVIEW

By PAUL RYAN BYRNE

*Librarian, University of Notre Dame, Notre Dame, Indiana*

This is not the first time that this question of Catholic bibliography has come before this or its antecedent organization. In 1917 the late Father Frances Betten, S.J., read a paper<sup>1</sup> before the Catholic Educational Association meeting in Buffalo, N.Y., in which he deplored the lack of good Catholic bibliographies in his field of historical literature. Little seems to have come from his plea. In 1930, in New Orleans, Mr. William T. O'Rourke read a paper<sup>2</sup> before the Library Section of the National Catholic Educational Association on the same subject of Catholic bibliography. He also deplored the lack of good bibliographies of the writings of Catholic authors. As a result of this paper, a Bibliography Committee was appointed to work with Mr. O'Rourke. The next year

at the Philadelphia meeting he reported on the matter,<sup>3</sup> told what had been done in the way of an organization and outlined a plan of operation. He urged that speedy action be taken. It was in 1931 that the Library Section broke away from the National Catholic Educational Association to found this present organization, The Catholic Library Association. This divorce seems to have killed the Committee on Bibliography, at least, as far as any actual accomplishment was concerned.

There was a time perhaps when we Catholics did not have too many books to our credit and maybe a separate bibliography of them would not have been justified. But that time has long since passed. Attempts have been made over the years to list our Catholic books in catalogs but little has ever come of it. What has been done has been helpful but so much yet needs to be done.

1. *Catholic Educational Association Bulletin*, 14:192-6, 1917.

2. *National Catholic Educational Association Bulletin*, 27:214-21, 1930.

3. *Idem*, 28:174-7, 1931.



## AMERICAN CATHOLIC BIBLIOGRAPHY

When we think of American Catholic bibliography the first name that comes to mind is that of Father Joseph M. Finotti. Father Finotti came to this country as a seminarian in 1845, completed his training and was ordained at Georgetown in 1847. He was assigned to the parish in Alexandria, Virginia, and later had charge of some small missions in Virginia and Maryland. His health began to grow bad and he left Virginia in 1852 with the idea of returning to his native Italy. When he reached Boston, Bishop Fitzpatrick persuaded him to stay on in that diocese, and made him a curate at the Cathedral and literary editor of *The Pilot*, the famous diocesan weekly. The change of climate brought improvement for a time in his health. Though he had suffered a slight paralytic stroke in 1856, he took charge of parishes in Brookline and Brighton, and later in Arlington and Lexington. In the spring of 1876 he decided to go West and finally settled in Central City, Colorado. Here he died in January 1879 as a result of a bad fall suffered the previous December.

Father Finotti was a man of keen mind and a great lover of books. What little free time he had from his pastoral work he spent in writing, editing and collecting. It was during his stay in Boston that he began to collect works relating to the history of the Catholic Church in the United States, and especially the earliest Catholic imprints. All this material was to serve him well when he later began to compile his famous *Bibliographia Catholica Americana*.<sup>4</sup> He planned a catalog of all Catholic books published in the United States from 1784 to 1875, with notices on the authors of each book and an epitome of the contents.

In 1872 he brought out the first volume of this projected work—a list of books printed from 1784 through 1820. Father Finotti was greatly disappointed in the sale of the first volume and though he was well on the way to completion of the second volume, he dropped any further work on it. It is said that only 200 copies of the books were sold, and that sales were much better

in England than in the United States.

In October 1879 Father Finotti's library was sold at auction in New York City. The catalog<sup>5</sup> of this sale lists a total of 1463 items, early Catholic papers, early Catholic imprints, books on the Indians and Indian languages, Jesuit Relations, Catholic almanacs and a large number of pamphlets, the sort of collection it would be practically impossible to get together today. It would be interesting to know just what prices some of these items brought in order that we might compare them with the prices we have to pay today when we are fortunate enough to secure some of these old titles from rare book dealers.

The work that Father Finotti started was continued by Father Wilfred Parsons, S.J., in 1939.<sup>6</sup> Through the cooperation of thirty libraries, both Catholic and non-Catholic, Father Parsons was able to list a total of 1119 Catholic imprints published in the United States from 1729 to 1830. Father Finotti had listed a total of 295 imprints in his volume. Father Parsons found 595 published up to 1821, and by extending the time, he was able to locate a total of 1119. The list gives complete bibliographical details for each entry and also indicates where copies are located.

In 1941 Mr. Walter Romig gave us his *Guide to Catholic Literature*.<sup>7</sup> This is, as you know, an author, subject and title list of books and pamphlets by Catholic writers in all languages. This covers material published from January 1, 1888 to January 1, 1940. A Supplement<sup>8</sup> published in 1944 brings the entries down to that same year. Another supplement is now in preparation which will make this bibliography practically current. Because of the many critical and descriptive notes added to most of the entries, these two volumes have proved of the greatest value to Catholic librarians and scholars. We need someone to take upon himself the labor of compiling a bibliography to cover the period from 1830 to 1888.

For further help in compiling a list of the

4. Finotti, J. M., *Bibliographia Catholica Americana*, pt. 1, 1784-1820, New York, 1872.

5. *Catalogue of the Library of the late Rev. Joseph M. Finotti*, New York, 1879.

6. Parsons, Rev. Wilfred, S.J., *Early Catholic Americana, 1729-1830*, New York, 1939.

7. Romig, Walter, *Guide to Catholic Literature, 1888-1940*, Detroit, 1940.

8. —, *Supplement, 1940-1944*, Detroit, 1944.

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books by American Catholic writers, we need to consult the catalogs, both retrospective and current, issued by the Catholic publishers in this country. We cannot afford to overlook, either, the special catalogs of books by Catholic authors issued at irregular intervals by such firms as the Macmillan Company and Longmans, Green and Company.

In the early years of this century, there was published a number of catalogs<sup>9</sup> of books by Catholic writers which were found on the shelves of some of our larger public libraries. These lists were intended as guides to readers of what was available on all subjects by Catholic authors. As a rule, these books were the results of cooperative effort of such organizations as the Knights of Columbus, the Daughters of Isabella or some small club of interested Catholic men and women. All of these lists are now greatly out of date but they did serve a good purpose at the time. Though their interest was largely local, they are valuable records of what Catholic writers had done up to that point. The idea of a catalog of this kind has not entirely ceased, for we had one as late as 1943.<sup>10</sup>

To supplement these more or less general sources for American Catholic bibliography there is a considerable number of pamphlet guides which often are of the greatest help. For current books we have the *Catholic Booklist*<sup>11</sup> which has been sponsored by the Catholic Library Association since 1942, the *Book Survey*<sup>12</sup> of the Cardinal Hayes Literature Committee, Eugene Willging's *Index to Catholic Pamphlets*,<sup>13</sup> Joseph Redlinger's *Reader's Guide to the Public Libraries*, and Father Conway's *Library List of 10,000 Books and Pamphlets*<sup>14</sup> prepared for the Catholic Unity League. The number of bibliographies of books in special fields and

written by American Catholic writers is increasing all the time.

Still another source of bibliographic aid, often of the greatest help in locating books by American Catholic authors, are the biographical reference books which deal with Catholic writers and Catholic persons in the public eye. Walter Romig,<sup>15</sup> Brother David Martin, C.S.C.,<sup>17</sup> and Father Matthew Hoehn, O.S.B.,<sup>18</sup> make us greatly indebted to them for the work they have done along these lines. Though these books are intended primarily as biographical source books, they often contain information concerning little known or almost forgotten works by Catholic writers.

In order to get an opinion from scholars on what is needed in the field of American Catholic bibliography, I asked a number of them for suggestions. Catholic educators want a complete bibliography on Catholic education in the United States; teachers of politics want a bibliography on that subject, and another on the relations of church and state; philosophers say they need a bibliography on philosophy in general, and others on St. Thomas, Duns Scotus and other philosophers now being studied in Catholic universities; missionaries want a bibliography on the missionary work being done in foreign countries by religious orders whose headquarters are in the United States; historians want a bibliography on the history of the Church in the United States; they especially want the bibliography on diocesan histories brought up-to-date and they also want one on parish histories. Father Doheny, the canon law expert, states that there is a vital need for a good bibliography in the field of canon law.

How are we to get these bibliographical tools? An examination of almost any general bibliography you can pick up in a library

9. Cleveland (Ohio) Public Library, *Books by Catholic Authors*, Cleveland, 1911; Louisville (Kentucky) Free Public Library, *Some Books of Interest to Catholic Readers*, Louisville, 1914; Carnegie Library of Pittsburgh, *Books by Catholic Authors*, 2d. ed., Pittsburgh, 1921.
10. Fitzgerald, J. A., comp., *Catalogue of Catholic Authors and their Works in the U.S.A. Public Library*, Utica, 1943.
11. *The Catholic Booklist*, ed. for the Catholic Library Association by Sister M. Luella, O.P., and Sister M. Peter Claver, O.P., River Forest, Ill., 1942—.
12. *The Book Survey* of the Cardinal Hayes Literature Committee, New York, 1931—.

13. Willging, E. P., *Index to American Catholic Pamphlets*, Scranton, 1936-1947.
14. Redlinger, Joseph, ed., *Reader's Guide to the Public Libraries*, Jacksonville, Fla., 1946.
15. *Library List of 10,000 Books and Pamphlets*, ed. for the Catholic Unity League by Rev. B. L. Conway, 19th ed., New York, 1943.
16. Romig, Walter, *Book of Catholic Authors*, series 1-4, Detroit, 1942-1947.
17. Martin, Brother David, C.S.C., *American Catholic Convert Authors, a Bio-Bibliography*, Detroit, 1944.
18. Hoehn, Rev. Matthew, O.S.B., *Catholic Authors, 1930-1947*, Newark, N. J., 1948.



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will show you that frequently books by Catholic authors get little or no mention at all. Consequently, if we are to have the bibliographies we need, we are going to have to compile them ourselves. Help might be obtained from such organizations as the American Catholic Historical Association, the American Catholic Philosophical Association, the U. S. Catholic Historical Society, the Catholic Economic Society, the Canon Law Society and many others. Where a subject is too large to expect any one person to

complete it, the field might be broken down into periods or sections, and assigned to different groups for compilation. Eventually the compilations could be turned over to an editor, or a board, and prepared for publication. This would be a slow process, it is true, but it would bring results. *The Catholic Periodical Index* got its start through the cooperative efforts of a number of willing Catholic librarians. Could not something similar be done about American Catholic bibliography?

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## THE CULTURAL ASPECTS OF LIBRARY TRAINING

By SISTER HELEN, S.N.D.

*Librarian, Trinity College, Washington, D. C.*

In an age of uncertainty, and in a world which is noticeably imperfect, it is probably not surprising that there is considerable confusion over the perfect preparation for librarianship. It is easy to make generalizations or to let ourselves be carried away, by our own enthusiasms, to a one-sided view of what is at best a complex problem. Suppose we analyze the problem before we attempt to solve it.

Probably none of the multitudinous theories of education would deny that the education of an individual should have in view the ends proposed for that individual—the final end and the immediate end. The final end is, of course, clear to all of us, and we need not develop the point beyond citing the words of the late Holy Father, Pope Pius XI: "There can be no true education which is not wholly directed to man's last end . . . no ideally perfect education which is not Christian."<sup>1</sup> Our modern world recognizes, without understanding them, the deficiencies of a program of training which is not "through Christ, with Him, and in Him." Chancellor Hutchins, of Chicago, one

of the most prominent—and certainly the most articulate—of the critics of modern education, has recently re-phrased his insistent thesis that all education must have a unifying core, philosophy or theology. In a widely publicized speech at Frankfurt am Main, he said that American schooling is chaotic, and he again deplored the rise of "specialitis". Hutchins has openly accused Catholicism of selling its birthright to this essentially Christian integration for the mess of pottage of secularism.

It is profoundly true that in pursuing our immediate end, preparation for librarianship, we have chaos of intention and of means unless we keep constantly in view this final end. Therefore the very first prerequisite, both for librarianship and for living, is a thorough grounding in philosophy and theology. This, incidentally, will give us the very essence of culture. A currently popular version of adult cultural education is the Great Books Program. It is significant that a large number of the books discussed are philosophy. Many are the Greek classics. All intellectuals look with reverence to ancient Greece, and yet, someone has said that in Greek history what happened mattered

1. Pius XI. *Christian education of youth*, N.C.W.C. ed., 1930, p. 5.

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very little; it was what the Greeks thought that counted.<sup>2</sup> It is still true that the ability to think, and to think logically, to synthesize and organize and deduce, is what distinguishes the cultured man. Hence, the need of philosophy and, of course, of a Christian philosophy. If we have a sound philosophy of life, we shall have concomitantly a sound philosophy of librarianship. It seems to me that the current vogue in professional schools for courses in the philosophy of the field arises, not for the need for a philosophy of librarianship, but from the groping for a philosophy of life. Father Faber says that "the Christian child in modern Bethlehem has more in his catechism" than was contained in all the systems of the Greeks.<sup>3</sup>

To apply this to ourselves: we Catholic librarians should realize, both theoretically and practically, that our work is not aimless, not limited to the satisfaction of our need for daily bread. If we are convinced that our profession is the framework within which we can accomplish our pre-ordained work of knowing, loving, and serving God, and of helping others to know, love, and serve Him, we shall have no difficulty in establishing a sound rationale for our professional activities.

Granted, then, that we know where we are going, and why, do we know *how* to get there? We can not know how to train an individual until we know for *what* we are training him. What, then, is an ideal librarian? What should he be like, and what should he be able to do?

The librarian is primarily an organizer and purveyor, not of knowledge, but of the *tools* of knowledge. I say "primarily", for I need not say how often one steps out of the role of cicerone into that of "Information, Please". Nevertheless, it remains true that one whose interest in books is purely personal and subjective will never be a good librarian. He may be a scholar, or a conservator, but his duty as keeper of the books should not stop there; his keys, like St. Peter's, are meant to open, as well as to lock. One might say that the perfect librarian

must possess intellectual curiosity and social virtuosity. The ideal would be, first, to know everything, and second, to be able and willing to share this omniscience. That is, we modestly ask for a combination of the wisdom of Solomon and the efficiency of Sears Roebuck—not forgetting to mention the patience of Job.

To take our first point first: to know everything. Unfortunately, we can't. We must choose. The two extremes are depth without breadth, and breadth without depth. We can know either something about everything, or everything about something. Specialization was recently defined as the art of being dumb on all subjects but one. That art, you will admit, has no place in a library. The world of intense specialization has many attractions for the scholar, but, except in the great research libraries, that type of scholar, intensive rather than extensive in his interests, is not ordinarily a good librarian. Do not misunderstand me, please. We want scholars in our libraries, and we want our librarians to be scholars. But since we must go out rather than down, since we are, so to speak, the hub of a wheel with many spokes, we must choose the first alternative, and try, at least, to know something about everything. It is often said that a librarian need not know anything, but must be able to find everything. We must, therefore, have at least a nodding acquaintance with the terminology in every field, from art to zoology. We must be able to *look* intelligent—whether we are or not—about the properties of hydrocarbons and the emergence of baroque art. We must have flexible minds, with plenty of stretch, to enable us to jump from red-figured vases to red-ringed diplomacy, from numismatics to ballistics. We must be *au courant* of the Marshall Plan and of Marshall's constitutional decisions, of nuclear physics and of split rhythm. If we are in the Halls of Academe, we must make a judicious allotment of our enthusiasm and our budgets among the clamoring hordes of philosophers and philologists, chemists and artists, mathematicians and medievalists. We must say with Terence: "I am a man; nothing that concerns man is foreign to me."<sup>4</sup>

2. Robinson, C. E., *Hellas*, Pantheon, 1948, preface.

3. Faber, Frederick, *Bethlehem*, Burns Oates, 1860, p. 112.

4. Terence, *Haauton Timoroumenoi*, I, 1, 25.

## LIBRARY TRAINING

That is no small order; how shall we fill it? Certainly the embryo librarian should try to cover as many fields as possible in undergraduate days. The present vogue for so-called general education is all to the good from the librarian's point of view. Beyond the usual general courses in the social studies, physical and biological sciences, and the humanities, there should be some more specialized work in each of these fields. An analysis of the hated accumulation of problem children on the catalog shelves in every library would probably show a high correlation between the nature of the deferred cases and the lacunae in the preparation of the librarian. One safe rule would probably be to choose courses which deal with knowledge, or with the bibliography of knowledge, rather than with techniques. I am speaking now of undergraduate work. There is certainly no subject which will not be of use. All things being equal, however, a course in the history of science would be more useful than one in microanalysis.

Now what of the direct preparation for librarianship? It is not my province or my intention to enter here into the vexed problems of degrees, graduate versus undergraduate preparation, or pre-service versus in-service training. Nor is it pertinent to my subject to go into the generally acknowledged core subjects of library science. I would suggest that a possibility is the introduction in the post-graduate library course of one or more pro-seminars, probably in the field of the student's undergraduate major or minor. The pro-seminar would be an advance over subject reference courses in that it would give the future librarian the viewpoint of the graduate student, the research worker, and the faculty member. There would be an atmosphere of the academic world as such, with primary interest in the subject, and probably greater interest in the solution of reference and bibliographical problems.

At the other extreme of the library field, I do wish to align myself with those who favor a judicious amount of training in library techniques some place along the line.

The arguments against such courses seem to be two:

1. Techniques can be learned "on the job".
2. Professional librarians should leave such work to sub-professional or clerical workers.

As to the first point, that techniques can be learned "on the job", that is perfectly true, but any harried librarian who has ever acquired a new assistant blissfully ignorant of the elements of filing—even to the order of the alphabet—will join me in asking mercy for the supervisor. It is a little disconcerting to find that the new assistant is an expert on Florentine binding or Dutch printers but that she is totally unable to handle a circulation rush hour, or even a quiet hour.

In this connection, I should like to point out the vast preponderance of one man libraries in this country, where on-the-job training must be done by trial and error, without benefit of supervision, and where there is no assistant, professional or otherwise, to take over the drudgery.

According to statistics of the U. S. Office of Education, 454 (36%) of the libraries in institutions of higher education are operated with a staff of one, exclusive of student assistants, and 869 (69%) with a staff of three or less.<sup>5</sup> Of our 6,026 libraries, 64% serve areas with a population of less than 5,000—certainly not indicative of large staffs.<sup>6</sup> To limit the argument to the field of Catholic education, only four of our Catholic college and university libraries employ more than fifteen, and 93% employ less than five.<sup>7</sup> Add the fact that the NCWC lists nearly 11,000 seminaries, secondary, and elementary schools, all potential or actual fields for one librarian, few for more than one.<sup>8</sup> Perhaps our library schools and our professional literature should take these facts into account in their plans for library training. Sometimes it appears that our professional program is geared almost exclusively to the needs of university and large public libraries.<sup>9</sup>

7. National Catholic Welfare Conference, *Summary of Catholic Education, 1945-46, 1948, passim.*

8. Obviously, a few large staffs absorb more librarians than many small ones. Even so, at least 40 percent of the librarians covered by the Report (5) are in libraries with staffs of five or less.

5. U.S., Office of Education, *College and University Library Statistics, 1939-1940, passim.*

6. —, Bulletin 1947, no. 12, *Public Library Statistics, 1944-1945*, p. 18.

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One last word. To return to the matter of division of work and staff into professional and sub-professional. By all means let us do so as far as we reasonably can for the sake of efficiency. But aside from the point that it is frequently not practicable to divide the work, to many of us one of the charms of librarianship is its combination of mental and physical activity. Let us not be afraid of the contagion of the non-intellectual. It seems to me that as a group we "do protest too much" about our professional standing. Would not the psychiatrists tell us that our constant insistence on the point rises from a sense of insecurity? Perhaps if we ourselves would take our status for granted, and go about our business instead of talking about it, we would gain respect as well as save time. Once again, do not misunderstand me. It is perfectly true that in many educational institutions the matter of faculty status or non-faculty status is a very pressing problem, which needs determined and intelligent insistence on the part of the librarian for its proper resolution. But we must be persuaded ourselves, if we would

persuade others, that the single-handed librarian who utilizes to the full the riches of a small library for the benefit of his clientele is no less "professional" than the chief of a staff of 200, any more than the small town doctor or dentist is less a professional because he is his own technician and laboratory assistant.

Obviously, the Librarian of Congress needs many more professional qualifications than the librarian of a small high school, just as the Chief of Staff of Johns Hopkins Hospital requires preparation not essential to a country doctor, but all are professionals, if you insist on the distinction. Allowing all this, it is essentially of the Christian tradition that manual labor is no disgrace, in or out of a library. St. Paul's professional standing does not appear to have been materially impaired by his activities as a tentmaker, and perhaps he found his tentmaking as useful as his ability to quote the Greek and Latin classics, in his striving to be what we all want to be, "all things to all men, to gain all for Christ".

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## EASTERN CATHOLIC CULTURAL HERITAGE

By REVEREND ADOLPH E. HRDLICKA, O.S.B.

*Librarian, St. Procopius College, Lisle, Illinois*

Before proceeding to any discussion of the culture of the Eastern Catholic Church, it is well for us to know what is meant by the Eastern Catholic Church. For a knowledge of Eastern literary traditions implies and demands an understanding of the culture and the heritage that is its essence.

The Eastern Catholic Church is that form of the Universal (Catholic) Church which, while in communion with Rome, has its origin in the Orient and which has preserved its liturgy and religious customs as distinct from those of the Western or Roman Church. When Christianity ap-

peared in the world, it naturally spread first in those cultural lands which made up the Roman Empire, an empire, however, which was divided into two great civilized sections clearly defined, not only as to language, but as to spirit as well. One of these was the region of western culture and extended along the western shores of the Mediterranean Sea—Italy, Gaul, Spain, and northern Africa. The other was spread along the eastern coast and was composed of Greece, Asia Minor, Syria, and Egypt. The spiritual center of the first was Rome, and the centers of the second were Alex-



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andria, Antioch, and (later) also Constantinople.

As Christianity spread from its original setting it quite naturally found various surroundings in which to grow—the milieu of the East and that of the West. In each it developed its distinctive characteristics, absorbing the outward traits peculiar to its environment but preserving its essence as imparted to it by Jesus Christ, its Founder.

The growth of Christianity, then, was on the one hand a wholly original process in the development of a religion and on the other a syncretic process by which Christianity adopted the externals peculiar to popular temperament, tradition, and culture. These accretions were soon reflected in both the Eastern and the Western Church. The process was, therefore, entirely natural, as the mysticism of the East and the rationalism of the West left their unmistakable marks upon Christianity. Unity in doctrine but not uniformity in its practical expression—worship: that is the keynote.

We wrongly assume, accordingly, that the Church of the East is a kind of stepchild of Christianity, that we may tolerate it as a kind of ugly duckling that somehow joined the fold. The fact is that the Eastern Church has given us such distinctly Oriental minds as St. Basil the Great, the founder of monasticism in the East and the spiritual father and teacher of St. Benedict of the West; St. Gregory Nazianzen, rightly surnamed the Theologian; St. John Damascene, fearless defender of images and prince of Greek hymnodists; and St. John Chrysostom, whose oratorical powers swayed the whole Eastern Empire.

These men, and others whose names are by-words in Catholic theology, had an inestimable influence on the development of doctrine in the early centuries of the Church. What is more, their word carries as much weight today as it did in their ages. They are as much a part of the structure of Catholic theology as are the great men of the West: Saints Augustine, Gregory the Great, Ambrose, and Jerome. Thus today, theologians and other scholars make constant use of their works in our libraries, while their writings are available in many languages. Our Catholic cultural heritage was im-

ensely enriched by the works of these Greek Fathers.

The peasantry, too, has left its mark on our heritage, and that in the inevitable form of the legend. Out of the Eastern Church, though perhaps when it was already schismatic but Christian nevertheless, have come many literary pieces of great age. One of these should be of peculiar interest to the Western mind, since Dante used it in his *Divina Commedia*. It is the "Pilgrimage of the Holy Virgin through the Infernal Regions". In this Christian legend, the Archangel Gabriel leads the Blessed Virgin Mary through Hades and shows her the sinners—those who did not respect their parents, who did not fast, who failed to go to confession and receive the Holy Eucharist; those who violated the Sixth Commandment and for fun taught their children to use profane language; those who spoke, laughed, or whispered in church instead of listening to the chant and praying before the holy icons. Though this legend may not have originated in the Eastern Church, it dates far back into Russian religious history. Its very nature is typical of the pious imagination laboring under the fresh impact of a newly acquired faith.

During the first few centuries of Christianity, the culture of both the East and the West developed in a relatively peaceful atmosphere. Towards the end of the first decade of centuries, however, serious disturbances began to disrupt this unity and gained such momentum that they culminated in the Great Schism in the middle of the eleventh century. Long after Athanasius, Basil, John Chrysostom, and the others were dead, the whole Oriental Church broke relations with the Holy See in Rome. In doing so, it also struck a blow at its culture. Whereas the West expanded its culture on all sides, producing St. Thomas Aquinas and Dante Alighieri and the great painters, the East became decadent.

The vast majority of the Eastern Church has, unfortunately, remained separated from Rome to the present day. Certain smaller portions, however, have returned to communion with the Holy See, some as early as the seventeenth century. Today they number about nine million. The culture of the

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Eastern Church now swings away from the Eastern Empire to Russia.

Because they enjoyed the favor of Russian rulers, as, for example, the Empress Catherine the Great, Catholic intellectual leaders, some of them Frenchmen of the Western Rite, exerted, already late in the seventeenth century, considerable influence on the Russian aristocracy and converted them to the Church. Such were, for instance, Father Surugue, who founded a Catholic college in St. Petersburg, and Joseph de Maistre, the famous Catholic thinker who married a Russian and later became Sardinian ambassador to Russia. His most famous convert was Madame Anna Sophia Svetchin (Swetchine), who like many another convert left her native country for political reasons and settled down in Paris. There she took part in the current religious revival and wrote a few books. Among her acquaintances were the famous Dominican preacher Father Lacordaire and Count de Montalembert, author of *The Monks of the West*. Of more than passing interest is her active part in the restoration of the Benedictine Abbey of Solesmes.

Other converts were Princess Zinaida Volkhonski, a cultured and artistic young woman who introduced Italian opera to Russia and who was a friend of Pushkin; and Prince Demetrius Gallitzin, who, however, was born in Holland, never set foot on Russian soil, and properly belongs to the pioneer history of the Catholic Church in Pennsylvania. Among the Russian noblemen entering religious orders were Prince John Gagarin, who became a Jesuit and wrote all his books in French; and Vladimir Petcherin, who became a Redemptorist. His order sent him to England and then to Ireland, where he became famous for his austere life and eloquence. Some of his English sermons were published in *The Catholic Pulpit*, a collection of the best English Catholic preaching.

Much Russian Orthodox theology shows the influence of Catholic doctrine. Of some 1400 theological works, between forty and fifty are written in the Catholic spirit. The city of Kiev, early an important cultural center, especially illustrates the infiltration of Catholic doctrine. Its theologians were

strongly influenced by the writings of St. Thomas, Peter Lombard, Duns Scotus, and other divines. It is notable that after the Brest-Litovsk reunion, when Kiev became Catholic, books on theology and philosophy were clearly Catholic.

Perhaps the outstanding representative of the modern Eastern Catholic Church of Russia is Vladimir Soloviev, who because of his unionist writings has been called the "prophet of universality". Though claimed by both Orthodox and Catholics (chiefly, perhaps, because the circumstances of his death are disputed), his writings show strong evidence of his Catholicism. He envisioned a world unified in Christ. To him, the Orthodox Church was a limb severed from the Universal Church, and the Russians he recognized as of eminently religious character and manifesting mystical tendency in their philosophy, art, and literature. His Christological interpretation of the world is also the basis of his social teaching, carried on by his disciple Nicholas Berdiaev (Orthodox) and resembling such Western Catholic humanist trends as those expressed by Jacques Maritain. A few of the books by these two Russian authors are available in English.

In our own times writers in the United States and in Europe strive for church unity by means of their books and pamphlets. For many years the Academy of Velehrad in Czechoslovakia has held periodic conferences that attracted Eastern and Western theologians of many countries. Prominent Russian authors who have become Catholics are Father Sergius Bulgakov, a brilliant economist who entered the priesthood and is considered one of Russia's most distinguished theologians, and Valerian Vilinsky, whose chief interest has been church union. After Communism came into power, Russian Catholics once more came to Paris. As a group they published a quarterly review called *Blabovist* (Good News). At the University of Lvov, where taught the noted Orientalist, Archbishop Sheptitsky, who is now the Metropolitan of Slipij, Eastern Catholics published a monthly periodical named *Niva*. Similarly, in Uzhorod, Czechoslovakia, books and a periodical entitled *Blabovistnik* have been published. With all



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these places behind the "Iron Curtain" today, the books of the Eastern Church are being published at the Basilian Press at Grotta-Ferrata in Italy.

The art, architecture, and music of the East have also come down to us as part of the world's cultural heritage. The Byzantine styles, for example, have long been recognized as traditional and occupy classical positions in the history of the arts.

The distinctive style of Byzantine architecture, which reached its height in the Church of St. Sophia in Constantinople (early sixth century), also appeared in the West, where the most magnificent example is St. Mark's in Venice (tenth and eleventh centuries); and the most notable of modern times is the Cathedral of the Precious Blood in Westminster, England (consecrated in 1910). In the United States, many an Eastern Rite church, though considerably modified, follows the Byzantine pattern.

Byzantine art, developed in Constantinople, expressed the Oriental love of color and lavish decoration and was devoted at first to expressing religious truths as a revolt against the pagan glorification of the human body. The Church, besides laying down its laws, protected it from the deadening influence of the eighth and ninth century Iconoclasts. It flourished long enough to inspire the art of Italy through such centers as Ravenna, Palermo, and Venice, and to influence all European art after the Crusades had made its treasures known.

If you have ever been in an Eastern Catholic church, you must have noticed its distinctive feature—a screen dividing the sanctuary from the body of the church and shutting off the altar from the worshipers. This is the iconostasis, a Greek word for "picture screen". Its nearest counterpart in the churches of the West is the rood screen. As Gothic builders used the reredos to beautify the altar, so the Eastern Church uses the ornamental screen.

The music of the Eastern Church, more elaborate than the Gregorian chant of the Western Church, has given to posterity compositions of lasting endurance and great beauty. The liturgical melodies of such composers as Bortniansky and Rimsky-Korsakov are not only highly religious in character but high art as well, so much so that they are frequently used in purely secular musical programs.

These, then, are but a few of the facts of our Eastern Catholic cultural heritage. I do hope, however, that brief though this paper may be, it will serve the secondary purpose of furthering mutual understanding between the East and the West. Too often in our provincialism we tend to look askance at those minorities whose ways are not our own. Such an unhappy attitude merely retards the progress of the Kingdom of God upon the earth. Knowledge can bring about understanding; and understanding can develop sympathy and love. For we all are Catholics.

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## OPPORTUNITIES FOR CHILDREN

By MRS. GRACE CARTMELL

*Superintendent, Work with Children, Queens Borough Public Library, New York*

After accepting the assignment to write this paper, I wrote to the Heads of the Children's Departments of several of the outstanding libraries across the country to ascertain what services their libraries gave to the children of the parochial schools in their localities.

The replies received were splendid and

I hereby acknowledge my grateful appreciation of their assistance, for the letters confirmed my belief that all librarians desire to serve all the children of their communities.

Miss Virginia Chase, Head, Boys and Girls Department, Carnegie Library of Pittsburgh, writes:—

"There are sixty-four parochial schools

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in the area covered by the public library and fifty-three receive service from the branches. In seventeen of these schools we have active school stations, serviced by the branch children's librarian in that district. There used to be many more such stations but two factors have caused their closing: (1) shortage of librarians, and (2) the schools establishing their own libraries. The school stations are run by trained children's librarians who tell stories, give book talks and circulate books to children in the school. The public library furnishes all the books for the library. The school furnishes a room, table and chairs. This equipment varies greatly with the schools. Frequently the children's librarian works under great handicaps, with circulation being done in crowded hallways and basements. One or two new schools have provided a nice bright room, but in none are book shelves provided. Each week the librarian has to pack and repack her books in wooden boxes provided by the library. During the library period her wares are displayed on tables. This one back-breaking job is a drawback to otherwise satisfactory work."

Miss Agatha L. Shea, Director of Young People's Work, The Chicago Public Library, writes:—

"We, of course, like all other libraries, I presume, include the parochial elementary schools in our visiting schedule, the children's librarian of our local branch speaking to the children in Fall and Spring sessions. The schools also participate in our School Representative Clubs, sending representatives to the club meetings to learn about library activities, other school affairs and to report on special exhibits or programs in their own school. In connection with this club work, where branches have space available, special displays of school activities are put in the exhibit cases by any school having some special project on hand. . . In the parochial vacation school project, we have co-operated by assigning branch story tellers to tell stories once or twice weekly as part of the curriculum and have cooperated in the preparation of volunteer workers by assigning librarians to teach story telling in the C.Y.O. Instruction Course given for these workers each Spring."

Miss Elizabeth D. Briggs, Supervisor, Department of Work with Children, Cleveland Public Library, writes:—

"Naturally time changes the picture a little, but all services open to the public schools are available to parochial. In addition, parochial schools may request showing of films, correlated with school curricula, in the Main Library or the nearest branch during school hours. Classes can be brought to the library by teachers.

"Naturally not all the activities described are continuous nor are they repeated in the same way each year in the same place. There is continual adaptation of ideas to circumstances and to needs of the current year."

Miss Gladys English, Department of Work with Children, Los Angeles Public Library, writes:—

"The service offered to the parochial schools is the same for the public schools. Also the amount given and received depends in both school systems on teacher interest. Public school teachers are sometimes indifferent; the sisters often timid. At the present time, the parochial schools in Los Angeles are overcrowded, the teachers overworked, so that class visits to the library are sometimes too much of a burden . . . The only difference in our service is that we check Catholic periodicals for books recommended for Catholic children, also the titles chosen by the Catholic Children's Book Club."

Mrs. Frances Clarke Sayers, Superintendent of Work with Children, The New York Public Library, writes:—

"We are greatly indebted to one of our children's librarians for her work with the Parochial School Board. She has been responsible for a revision of their courses of study in literature, geography and history, and she has worked out very fine bibliographies for them. She serves also on the Board of Editors for the Catholic Book Club."

Miss Helen M. Brogan, the children's librarian mentioned by Mrs. Sayers, reports:—

"In the elementary school Course of Study a recommendation is made for every class to visit the neighborhood library at

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least once each semester. Where the school is too far from a library for the class to visit the children's room, the children's librarian or young people's assistant visits the school for book talks and other assignments.

"For the past few years I have been making a list of the distinguished new books of the year for Book Week and Spring Festival Week for the elementary schools. These lists are sent out as suggestions for additions to the school libraries and for general class discussion. It helps the teachers keep up to date on current children's books and they have the benefit of a specialist in the field in the selection of the year's best books."

Miss Mabel Williams, Superintendent of School Work, The New York Public Library, writes:—

"... Miss Brogan, through her lists prepared for Catholic schools, her wide association with Catholic educational authorities and her expert cooperation with both public and private Catholic schools, has done much to build up our cordial relationships with elementary schools. She has brought to this work her broad knowledge of children's literature gained through her library experience and combined it with an honest desire that all children of the city have free access to a wide selection of books. . . . Many of the teachers in Catholic schools have taken courses with Miss Brogan in Fordham, with Miss Cromien, Miss Scoggin, Miss Fenner and others at St. John's, and Miss Munson and myself at Columbia. I am sure this has helped to present what the public libraries have to offer both children and teen-age boys and girls.

"Miss Riols and Miss Scoggin have been repeatedly asked to give book talks in private as well as 'public' Catholic secondary schools. We have many visiting classes from these institutions when the library is nearby.

"Of course, we are informed about the lists issued by Catholic school authorities, i.e., Miss Brogan's for elementary schools and the new list for high school girls, 'Recommended readings'. In our 'floor work' we endeavor to work with these lists as we do with special lists from other schools."

Miss Katherine B. Sherwood, Principal

Children's and Education Librarian, The Public Library of Newark, New Jersey, writes:—

"Parochial schools may receive the same service from the public library as that given the public schools; however, not all of the parochial schools take advantage of this opportunity. . . . Teachers in the elementary schools may request books, maps, pamphlets and other library material either by subject or by exact title. This material may be for the teacher to help her in her teaching or her own professional development or may be supplemental material to be used by the children under the teacher's direction. This material, except periodicals, is charged to the teacher's name and school for one month and automatically renewed for a second month so that she has the use of it for two months. . . . Deliveries to schools are made once a week if we have material to deliver or have been asked to make a collection. Private or parochial schools are charged 50¢ a stop for the service. Most of the parochial schools which use the school delivery service make arrangements to have a trip once a month instead of using it on a weekly basis. Six parochial schools use this service regularly and a few others use it occasionally.

"In the public schools which have school libraries the Public Library supplies books for recreational reading. These books are charged to the school library on an indefinite loan. The Public Library receives the circulation count each month for these books. Few of the parochial schools have school libraries. . . . Teachers in schools that do not have school libraries may have a classroom library collection of forty recreational books. These collections are loaned for the school term or the school year as the teacher wishes. The books are borrowed by the children, the teacher acting as librarian. The library counts the circulation when the classroom library collection is returned. Twenty of the parochial schools have classroom library collections. . . . In selecting books for the Catholic schools we try to send the books which are on the lists in their English syllabus. However, they include some titles which are not in the library collection and we do not buy titles

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especially for them which we would not care to have in our regular collection. . . .

"The children's librarians visit the parochial schools in the same way that they visit the public schools, to talk to the children, usually in classrooms, to tell them about the library and to give a book talk. Some of the parochial schools send their children to the library for catalog lessons or book talks or to listen to recordings of stories or music."

Mrs. Ann Hough, Head, Work with Children and Young People, Oklahoma City Libraries, says:—

"To each Sister we lend a collection of her choosing for a semester, at the end of which time they may be exchanged for another collection. In schools that have their own small library, we lend them a collection of several hundred for the whole year, with a set of cards on which to charge them out. For all retreats, collections of various sizes are loaned, depending principally in size upon what we have that will suit. . . . In short, offering all we have and keeping at it with determination has brought about most excellent results. The steady demand for these good Catholic books has

resulted in many more being purchased from the regular book fund."

Practically all of the services mentioned by the other libraries have been carried on at some time or other by The Queens Borough Public Library, but as Miss Briggs said, "There is a continual adaptation of ideas to circumstances and to needs of the current year."

The shortage of professional staff within our library has made it necessary for us to curtail many fine services in order to keep our branches open—and we have had to close them two mornings a week in order to keep them functioning. Naturally, when the staff is depleted the children's librarians cannot leave the branch library to give service elsewhere and many of our services to schools have had to be curtailed.

When you return to your schools why not make an appointment for a conference with the children's librarian of your local library and you may be sure she will be happy to give as much service to your school as possible. Cooperation means joint action and it is only when the library and the parochial school join forces that full cooperation is attained.

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## THE GREAT BOOKS PROGRAM

By REVEREND BONIFACE E. MOLL, O.S.B.

*Librarian, Abbey Library, St. Benedict's College, Atchison, Kansas*

It is, I believe, unfortunately true that Catholics too often overlook the fact that there is a great Catholic view of life, a great Catholic tradition, a Catholic scale of values, a Catholic habit of mind; above all, a Catholic fund of experience. For a Catholic, a free mind should not mean an empty mind. Thus, when a Catholic prepares to consider *the* Great Books program, he should come to it knowing what great Catholics have always thought of great books; what Catholics must think of the importance, the dignity, and the destiny of

1. Abridged.

the humblest reader; what reverence he should have for the mind of man and what gratefulness for any means toward its development; how much of God's goodness and how much of many men's best aspirations as well as accomplishment have gone into every good book. Then he can give any program of great books a Catholic welcome.

It is not enough that we Catholics know books, though we are bound to know them and love them. To the fragment of life or to the broken bit of knowledge that is in each book we must bring a sense of the wholeness of life, the totality of things, the oneness



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of knowledge. If books are a great and noble means of education and the perfecting of the mind, then we must bring an understanding of the right aim of all education and the end of all perfection. If education is in some sort a propaedeutic to more human living, then we must bring to all books a grasp of the plan, the purpose, the divine potentiality of life itself.

Some ten years ago, a Catholic layman addressing Catholic graduates flattered them as follows: "... You have not been formed to believe that the culture of Athens and Rome, of St. Ambrose and St. Augustine, of Dante and St. Thomas Aquinas, of Michaelangelo and St. Thomas More, of Bossuet, of Newman, has passed to make way for the culture of Moscow, Berlin, and Hollywood. Nor have you been taught that all which is of major significance in the world wherein we of this moment of history find ourselves dates, say, from the eighteenth century and the Industrial Revolution. No, you have not been indoctrinated with that very commonly held belief of today, that our great civilization was really created only the day before yesterday by a few generations of atheists. Rather have you been kept in touch with that one living corporate thing whose memory goes back to our foundations and whose experience is the sum of all experience."<sup>2</sup>

No man lives forever: that is why no man can safely disregard books. They transmit to him his heritage, the experience and the thoughts of his forerunners. Hence literature, hence education: to give to the contemporary not only what is rightfully his, but in a real sense himself, or part of him, his past. It is this that the Great Books program attempts to achieve.

Briefly, this is the history of the program.

John Erskine, director of the AEF Educational Commission, immediately after the first World War, decided on great books as the complement to the kind of education soldiers of occupational armies get for themselves. Possibly the soldiers preferred to come home. Anyway I have never seen an

account of how the project worked out in its short trial. Now that the great books are back in the field of adult education, one can realize that it was unfortunate that the project did not get an adequate try-out. Notice how the conditions would have forced almost the same procedure now advocated: our soldiers abroad would not have had access to libraries, hence they would have been limited to the great books supplied by Army Special Services; there would have been a scarcity of qualified teachers, hence a tendency to regard the books as teachers; soldiers are immune to lectures but will argue about anything; hence the discussion method would have been inescapable.

Upon Erskine's return to Columbia, in 1919, the college started its Honors Course of reading in world masterpieces of literature, with weekly meetings of small groups of students presided over by faculty members discussing some great book. In 1927 the American Library Association printed Erskine's list in a little book, *Classics of The Western World*.<sup>3</sup> (Note the adjective in that title: I think it is important. You don't find it in the Great Books; but it still limits the general idea—we are western men, and it is our own tradition we seek to regain.) Some seventy-five authors were listed. Under each is given first the "Recommended" title; then under the rubric *Additional*, other works by the same author; next under *Supplementary*, what are usually critical works and background material; sometimes there is added, under *General References*, standard encyclopedias.

One other point should be noted about Erskine: he is a creative writer himself, and his approach to books was from the viewpoint of literature as an art and as an imaginative experience.

Mortimer Adler, one of Erskine's students, after having taught adult education courses based on discussion of the great books, went to Chicago University where President Hutchins introduced great books seminars. At Chicago the emphasis seems to have been put on the continuity of civilization and culture. Their syllabus<sup>4</sup> in the humanities gave the historical and institu-

2. Hoffman, Ross J., "Catholic Women and Modern Problems," *Catholic Mind*, 35:289, July 8, 1937.  
3. *Classics of the Western World*, ed. by J. B. Brebner, Chicago, American Library Association, 1927.

4. Chicago University, *Introductory General Course in the Humanities Syllabus*, 6th ed., University of Chicago Bookstore, 1936.

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tional setting for the development of philosophy, science, art, and literature and the course was presented through lectures, discussion groups, and reading of great books.

Adler, unlike Erskine, is of an analytic turn of mind. For him a book has a central idea or set of ideas, which can be formulated, discussed, measured, and tested.<sup>5</sup> For a method he turned naturally to dialectic. If you will compare Adler's list of books with Erskine's, you will find that most of the additions have been in the fields of philosophy and science. I am not sure that some of these additions were not prompted by tactical considerations: in the 'thirties many scholars, some of the most vocal at Chicago University itself, regarded the whole program as a disguised attack on the predominance of practical and scientific studies. At any rate, in the six courses of adult participation as now outlined by the Great Books Foundation, most of these scientific works are conspicuous by their absence.

The great books, with the emphasis on science however, have had a chance at St. John's College in Annapolis. By all means have a look at the last half of their list of great books as it appears in the Catalogue of St. John's College, 1947-48 on pages 39 and 40. You can also obtain from St. John's reprints of articles by Stringfellow Barr and Scott Buchanan that are informative, urbane, and enthusiastic about their program.

We come now to Chicago University's adult program and the Great Books Foundation. A brochure entitled *Reading and Discussing the Great Books* issued by the Great Books Foundation gives the following account of the origin of this phase of the movement:

"In October of 1943, a group of prominent Chicagoans and their wives asked Mr. Hutchins to set up a class for them so they could learn at first hand why the great books and this method of teaching them had created such excitement in educational circles. This class started in October of 1943. At the end of the course the members of this group were canvassed as to their

interest in continuing for another year. Almost unanimously they expressed the desire to go on.

"Meanwhile several great books courses were offered at University College, the downtown center of the University of Chicago. These, too, were soon over-enrolled. It became evident that it would be quite impossible to meet the demand for this kind of group by any ordinary methods. As a result, a more or less radical experiment was undertaken.

"It had been demonstrated that men like Erskine and Hutchins and Adler could lead great books groups. The men and women who led the classes at University College likewise were successful. But if it was necessary to have as leaders men with professional educational training, then it was evident that the demand for them could not be fully met, for there were not enough professional leaders to go around. This kind of education, therefore, would have to be limited to the few who could find their way into institutions of higher learning, either as regular students or in some evening extension activity. It was to meet this problem that Mr. Hutchins—who believed that every adult could read and enjoy these books—recommended the experiment.

"The experiment was to ascertain whether ordinary laymen could lead great books seminars. In order to conduct this experiment, the University of Chicago enlisted the aid of the Chicago Public Library. The Library selected seventy persons to be trained during the summer as discussion leaders. Some of them were librarians, but others were laymen. In general, the attempt was made to establish pairs of leaders, one of whom was associated with the Library staff, the other of whom was a member of the community around the branch library or community center where the groups were to meet. They were given ten training sessions, each of two hours' duration. In the fall they started leading their own groups. . . .

"The experiment indicated that adequate leadership for these groups could be provided without the need for exhausting the limited supply of professionally trained educators. The success of the program seems to depend primarily upon the books them-

5. Cf. Adler, M. J., *How to Read a Book*, New York, Simon and Schuster, 1940.



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selves and upon the contribution to their understanding made by the members of the groups. Some of the most flourishing groups are those in which the leaders are the least scholarly. One of the most successful great books leaders had to leave school before he finished sixth grade."

The movement spread rapidly to other cities. It was estimated that in the fall of 1947, 20,000 adults were enrolled in the courses. Hutchins predicts 15,000,000 readers of the books within five years. The Great Books Foundation, a non-profit corporation, was organized to provide reprints at low cost, to assist in training laymen as leaders for discussion groups, and to provide information about the program. The publicity they distribute is interesting and attractive; it includes reprints of magazine articles, a *Guide for Leaders*, and a *Manual for Discussion Leaders* by Mortimer J. Adler.

Normally, according to the Chicago plan, small groups meet each two weeks for two hours for discussion of a book under two leaders. The leaders are not lecturers or teachers: they merely ask questions. The emphasis on the common man should satisfy even Mr. Wallace: we are told that eminent scholars make inferior leaders, and that college graduates are at a disadvantage in discussion. Something of the technique can be gathered from these commandments from the *Guide for Leaders*:

- "1. Listen!
2. Never answer, never tell, never lecture, never sum up—never!
3. Start arguments.
4. Call on the members by name.
5. Be relevant.
6. Keep moving.
7. See that the setting is right."

A considerable body of controversial writings, principally in the form of magazine articles, has already clustered around the program. These articles seem to me distinguished by nimbleness and provocativeness on the part of the proponents (who have cleverly anticipated most objections

and have capitalized on the more or less acknowledged bankruptcy of our modern educational system) and by a surprisingly disturbed rhetoric of alarm on the part of the opponents. Surely Catholics could hardly be blamed for regarding as a somewhat undeserved reward the sight of "liberals" protesting against the open discussion of classics as apostasy from secularism and a proximate occasion of Romanism.

There are those for whom the idea of drawing up any list of great books is a scandal and an offense, as if the exercise of judgment and selection were the denial of democracy: they call names, names like authoritarian, doctrinaire, fascist—and they don't smile. There are those who object to some of the titles appearing on the Chicago list. Milton Mayer in a reprint of an article in *Life*, distributed by the Great Books Foundation, says disarmingly: "There are not '100 great books' nor 1,000. (The *Encyclopaedia Britannica* is preparing the publication of the great books under Hutchins' editorship, and the set of 54 volumes will contain 509 works of 71 authors.) There is no list with a capital L." Mortimer Adler in the *Manual for Discussion Leaders* explains: "When it comes to naming the actual books which meet the criteria of originality, readability, influence, authority, and authenticity, which are the criteria of a great book, there are some differences of opinion. By and large, however, there is substantial agreement about the authors and works that merit inclusion in a list of the great books of western civilization. A number of such lists have been compiled independently. . . . If the lists are compared, it will be found that the majority of the authors and titles appear on them all; there is disagreement about only a few of them." Hutchins maintains that there is agreement on about 85 per cent of the authors. Certainly for great books courses under Catholic auspices the Chicago list offers no difficulties: Catholics can add, they can omit, they can substitute. (For one interesting list of additions and substitutions I refer you to the *Report of the Twenty-Second Annual Meeting of the Franciscan Educational Conference* held in 1940.) The Catholic who is in a discussion group not under Catholic auspices and who is to discuss a book

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that is on the Index can easily obtain permission to read the kind of forbidden book that in a few instances appears in the Chicago list.

My own recommendation for additions would be the Church Fathers. They were pivotal in the shift and continuity of cultures from the classical to the Christian. The next twenty years is going to witness a renaissance of patrological study. For a supplement to the Great Books, or possibly as a postgraduate course, we Catholics could do worse than to have a look at F. J. Sheed's *Ground Plan for Catholic Reading, with a Note on Reading and Education*.

Just as the list of books is not immutable, so the seminar or discussion technique is not unchangeable. Given different circumstances, there is no reason why other methods should not possibly and profitably be employed. I notice that most of the criticism by Catholics on this score comes from teachers who want to continue teaching—which, I suspect, is to say talking. It is quite possible that a certain amount of writing would help to give balance, relevance, direction, and precision to subsequent discussion. If I were a member of a discussion group, I should welcome the presence of an able critic who would dispense some sharp criticism after the discussion was over.

The essential thing is that the books get read; the Great Books program is a plan to get them read. Cavil all you want to about details, hedge about with reservations to your hearts' content, bemoan the fact that it took non-Catholics to turn Catholics toward an old Catholic tradition—but there you are in the end: there simply isn't anything else that Catholic librarians can do but approve the principle of the Great Books program. I suggest that we do it gracefully and enthusiastically. *For the Great Books program isn't new: it is just a renewal; it isn't a new approach: it is a return.*

Whether the great books should be the core of the educational curriculum in our colleges: whether the great books dispense from other disciplines: whether the great books should supplant the traditional courses in English Literature—these and kindred problems we librarians can leave to the educators, with the pious hope that for some

reason, and with the customary polysyllabic formulas, the educators will get the students in contact with the books at first hand. May I invite your attention to the excellent courses in World Classics as outlined in the Saint Mary's College (California) Catalogue for 1947-1948, and to the Honors Program in effect at St. Louis University? There are, of course, many others: I just happen to have examined these.

Great books are great. A great many of the most important of them were written by Catholics. Many of the others contain a Catholic view of life. But books for Catholics are not just Catholic books, unless, as I myself should like to do, we call all great books Catholic in accordance with St. Augustine's formula of "spoiling the Egyptians". The Catholic librarian will remember the dictum of Newman that "in order to have possession of truth at all, we must have the whole truth"; and likewise he will neglect no fragment of truth no matter where it is found. The Catholic librarian, if he is wise, will be sympathetic and appreciative in his approach to any book. It is better to stress the incompleteness of a book or an author or a movement, than the error. It is better to take the good and the true than to omit the whole.

"In such a school" (substitute the words *program* and *librarian*) says Pope Pius XI in his encyclical on Christian Education, "the study of the vernacular and of classical literature will do no damage to moral virtue. There the Christian teacher will imitate the bee, which takes the choicest part of the flower and leaves the rest, as St. Basil teaches in his discourse to youths on the study of the classics. Nor will this necessary caution, suggested also by the pagan Quintilian, in any way hinder the Christian teacher from gathering and turning to profit, whatever there is of real worth in the systems and methods of our modern times, mindful of the Apostle's advice: 'Prove all things: Hold fast that which is good'."

I hope it won't sound irreverent if I suggest that when you think of the Catholic librarian's function in the great Catholic scheme of things, you should think of the words of Chaucer's Clerk and those of Christ's Apostle: "And gladly wolde he lerne and gladly teche"—"Hold fast".

# PUBLIC RELATIONS IS OUR JOB

By HELENE H. ROGERS

*Assistant State Librarian, Illinois State Library, Springfield, Illinois*

I would like to speak to you today about library service and public relations. Trying to conduct a library—trying to give library service—without public relations is like trying to go swimming without getting wet. You just can't do it.

Every business man, every professional person whose work brings him into contact with the public has a public relations program. He may not be conscious of having one, but he has, nevertheless. The very manner in which you present yourself to the public, the way you respond to requests from your patrons, the appearances you maintain in your library ARE your public relations program. Patrons come into your library, they see it, they meet you, they ask you questions and they listen to your answers. When they leave, they have received a certain impression of you and your library. Whether that impression is good, bad or indifferent depends entirely upon what they have seen and heard. Whether you consider that a formal public relations program or just an un-named part of your regular work, it is an important factor in the success of your library.

We seem to have gone through four distinct phases of this approach to the public. Years ago, it was a neighborly sort of thing. Stores, shops and service institutions were smaller organizations, and—somehow or other—life seemed to be a much more leisurely activity than it is today. People came into a store and chatted with the clerks or the manager about the weather, the crops, who died, who had babies, the new building in the next block—and, incidentally, bought something. There was a friendliness, a casualness, a feeling that there was plenty of time.

Next came the era of "The Customer is Always Right". The attitude then was to try to do more for the customer or patron than he expected, show him what wonderful service he could receive from you and your

institution. We were beginning then to formalize our approach to the public.

Then came the "It Pays to Advertise" period. Then we were engaged in trying to make certain that customers or patrons would never have the chance to forget us, we had to keep telling them about all the wonderful things we could do for them.

Today we call it all "Public Relations". We have begun to see the forest instead of just the trees. We realize now that everything we do in our professional capacities has its effect on public reaction to us. And realizing this, we have come to the logical conclusion that it is well to plan in advance so that the public will get the best possible impression.

To be more specific, if you are a school librarian, perhaps you lead your students to read or (we hope not) you may force them to read. They will feel and act accordingly. That's public relations on a small scale. If you insist that all your students read the classics, and if there are some who cannot, those young people will have a negative attitude toward the library and toward reading. That's poor public relations.

How about the shelves? If they are filled with old, dirty, outmoded books be assured that you are contributing to poor citizenship, which may result in lack of care, not to say dislike, of books.

If you are a public librarian, your virtues or sins may vary from those of the school librarian, but the same principles hold good. As you look back on yesterday, were you tolerant to Mrs. Whosit, who, as usual, didn't know what she wanted, and probably won't like what you found for her? Did that nuisance, Mrs. Contester, call up again? How did she fare?

If you're a children's librarian (perhaps if you aren't) you'll rate high with your patrons if you can smile *from the inside*. Incidentally that kind of smile should rate high

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on the list of qualifications for librarianship.

Often the small, incidental things become good public relations. The friendly greeting, the extra bit of information, remembering that you now have the material that Mr. So-and-So was looking for last week, may weight the scales in the library's favor.

If you are one of a staff, remember that public relations begin at home. Good feeling and cooperation between members of a group, whatever their respective ranks, will be reflected to the public.

If you are the executive, can you imbue your staff with the feeling that you have toward library service? Can you inspire each staff member to give his best to his respective fields? Can you so coordinate the activities of your library as to really benefit your school, community or state? The chances are that you are creating good public relations, and incidentally receiving good publicity.

Perhaps this is the place to discuss the relation of publicity to public relations. While occasionally used synonymously, (we can seldom have one without the other), yet there is a difference in emphasis. To see it, let us think of good public relations as giving the most thorough and pleasant service possible with the resources at our command; and publicity as the means of inviting others to share in those services. The one is a way of feeling and doing, the other an effective tool or function. Public relations is a way of life as constantly expressed by the library; publicity is the gospel that proclaims that way to the world.

Since we cannot escape public relations, why not make sure that they are the best possible? Most of the attributes of a good public relations program have already been implied, but for convenience let's make a check list of them.

1. A good attitude toward those with whom we come into contact.

2. Translation of good feeling into unselfish service and cooperation.

3. Planned, instead of haphazard, procedures.

4. Participation of every member of the library or of an association.

5. Vision, imagination, and faith in our work, both in our individual libraries and in the Catholic Library Association.

6. Materials—the best we can get, of course, but *use*, not ownership, counts.

7. Good publicity—seldom spectacular but always provocative. While never forgetting that super service is always the best publicity, we may need to supplement it with all the informative means at our command—the press, radio, conferences, etc., in order to reach more people. Good publicity means honest representation and keeping faith with those we serve.

Why not, if you're a school librarian, let your principal and superintendent know what you are trying to do? Brief reports, the more informal the better, sent often, with a summary report at the end of the year, will certainly be all to the good as far as public relations go.

Why not, whoever you are, remember to speak the word of appreciation that may mean so much?

8. Constant evaluation of our programs, both as individual librarians and as an association. If our programs are not producing good results, why not?

As an organization, what is the Catholic Library Association offering its members?

As individual members, how well are you serving the Catholic Library Association?

As an organization, how well is the Catholic Library Association cooperating with other groups?

WHAT IS YOUR PUBLIC RELATIONS QUOTIENT?



# GENERAL SESSIONS

## FIRST GENERAL SESSION

Following the Conference Mass, which was celebrated at the Church of St. Nicholas, at 9 A.M., the Twenty-Second Annual Conference of the Catholic Library Association was convened at 2:45 P.M. on Monday, June 14, 1948, in the Grand Ballroom of the Columbus Hotel, Atlantic City. Sister Mary Reparata, O.P., Vice-President of the Association, presided.

Sister Reparata called upon the Rev. Redmond Burke, C.S.V., director of the University Libraries, DePaul University, Chicago, to recite the opening prayer, begging God's blessing upon the success of the Conference. Messages of greeting were read, and announcements were made about the various Conference sessions and other affairs.

The Reverend Richard J. Walsh, chairman of the Greater Philadelphia Unit, and librarian of the Roman Catholic High School, Philadelphia, extended a message of greeting to the delegates. His message follows:

### WELCOME

In welcoming you to Atlantic City, the Greater Philadelphia Unit of the Catholic Library Association is also welcoming you to Philadelphia. Now although the two cities are sixty miles apart, most of the visitors are from Philadelphia. In fact over a week end, they frequently swell the population by about two hundred thousand. Furthermore most of the permanent dwellers have come from Philadelphia. I might also welcome you to the South, since you are actually below the Mason-Dixon Line, indeed almost as far south as Baltimore.

But I really welcome you to what is known as South Jersey, where the Catholic Church is enjoying a remarkable growth and where Catholic libraries will make their influence felt. Bishop Eustace, the Ordinary of this diocese, is very appreciative of this fact and has sent you his blessing. He has expressed the desire "that every favorable auspice will attend this worthwhile occasion".

By coming here you will make Catholics aware of the national scope of Catholic librarianship and will encourage and stimulate them to strike out on their own. In this day when it is acknowledged that the library is no longer a passive agent, but has now reached the dynamic state, and must now play an active part in peoples' lives, your meeting here will be an incentive for the promotion of Catholic libraries and an increased appreciation of Catholic literature. They will become aware that there is an organization that is aware of the problems attendant on Catholic li-

braries and that they can call upon the organization for assistance.

Your meeting will also impress others with the fact that Catholic librarianship is a factor to be considered and will, as it were, magnify one of the many ramifications of this phenomenon, as they call it, of the Catholic Church, in a section that is predominantly non-Catholic.

Following Father Walsh's address, Brother A. Thomas, F.S.C., President of the Association, delivered his presidential address. Other papers read at this session were: "American Catholic Bibliography: A Retrospect and a Preview", by Mr. Paul R. Byrne, librarian, University of Notre Dame, Notre Dame, Indiana; "The Cultural Aspects of Library Training", by Sister Helen, S.N.D., librarian, Trinity College, Washington, D.C.; and "Eastern Catholic Cultural Heritage", by Rev. Adolph E. Hrdlicka, O.S.B., librarian, St. Procopius College, Lisle, Illinois.

In the general discussion that followed the reading of the papers, Mr. Byrne was asked if he thought that one of the Foundations would underwrite the publication of bibliographies we need. Mr. Byrne doubted this, but thought that we might investigate the matter. Father Shoniker thought that O'Rourke's *Library Handbook for Catholic Students* should be revised. Brother Thomas suggested that if Mr. O'Rourke was attending the Conferences he might be persuaded to come and discuss this proposal. Father Bouwhuis stated that Mr. O'Rourke was at present planning a revision of the book.

Father Bouwhuis asked Sister Helen what she meant by her statement that she aligned herself with those who favored a judicious amount of training in library techniques. Sister Helen replied that she felt that we must acquire a mastery of these techniques and impart them to others, although library literature at present tends to minimize the importance of this training.

Father Kortendick stated that at the recent S.L.A. Conference in Washington our present methods of library training were discussed. One of the librarians at the Library of Congress felt that the first year of library school training was largely a waste of time. The students were trained only in techniques. For example, the cataloging course was too long. Father Kortendick felt that we should stress the reasons for this training.

Father Bouwhuis asked why we should have library schools if they are not prepared to teach techniques. He was puzzled to know just what they were expected to do. Sister Helen said that she thought that we should keep a judicious balance in this matter. We should not be like a man who could not see the woods because of the trees.

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Miss McManus suggested that we make a more energetic attempt to recruit the proper type of people for library service. She felt that at present too much stress was laid on theory and not enough on practice. For example she pointed out the amount of time and effort it takes to repair the damage done by poor cataloging.

Sister Reparata then appointed the following members to the Resolutions Committee: Mr. Thomas V. Reiners, chairman, Sister M. Berenice, R.S.M., and Rev. Vincent Diekmann, O.F.M. There being no further business, the session was adjourned at 5:00 P.M.

EUGENE S. GILROY, *Secretary*

### SECOND GENERAL SESSION

The second general session was held on Wednesday, June 16, 1948, in the auditorium of the Columbus Hotel. Brother Aurelian Thomas, F.S.C., President of the Association, presided, and called the meeting to order at 10 A.M. by asking the Rev. Adolph E. Hrdlicka, O.S.B., librarian, St. Procopius College, Lisle, Illinois, to recite the opening prayer.

The following papers were read: "Opportunities for Children", by Mrs. N. J. Cartmell, superintendent, Work with Children, Queens Borough Public Library, New York; "The Great Books Program", by Rev. Boniface E. Moll, O.S.B., librarian, Abbey Library, St. Benedict's College, Atchison, Kansas; and "Public Relations Is Our Job", by Miss Helene H. Rogers, assistant state librarian, Illinois State Library, Springfield, Illinois. Due to Miss Rogers' unavoidable absence, her paper was read by title only.

In answer to further questioning in the discussion period, Mrs. Cartmell reassured the librarians and teacher-librarians that the local public libraries are willing and anxious to extend their services to all parochial schools. Other questions concerning the advisability of accepting the programs as outlined by the Great Books Foundation; the subsequent difficulty of reading books placed on the *Index*; whether it would be necessary to have a definite philosophy of life before initiating such a program; a few of the outlines of courses in process at various colleges; and attention to the comments in *America*, which are soon to appear in book form, were some of the topical points discussed by Rev. L. A. Rongione, O.S.A., Rev. W. J. Gibbons, S.J., Mr. Paul Byrne, Miss Olga Peterson and Miss Lillian Ryan.

The meeting then proceeded to the consideration of new business. Following the suggestion of Brother Clarence Saunders, S.M., that the Catholic Library Association make a public act of dedication to Our Lady, Brother Thomas read the act of dedication before the standing assembly. The members also pledged themselves to the spreading of the Holy Father's call to Catholic Action.

The following reports were then read: Executive Secretary's report; and those of the Local Arrangements Committee, Rev. Richard J. Walsh, chairman; Publications Committee, Dr. William A. FitzGerald, chairman; and National Catholic Book Week Committee, Mr. Thomas V. Reiners acting for Mr. Phillips Temple, chairman. In

the absence of the chairmen, other reports were read in summary.

Mr. Thomas V. Reiners, chairman of the Resolutions Committee, then read the resolutions which had been prepared by him and the members of his committee, Sister Mary Berenice, R.S.M., and Rev. Vincent Diekmann, O.F.M., for acceptance by the delegates.

#### *Resolution Pledging Fealty to the Catholic Action Program of the Holy Father*

WHEREAS, His Holiness, Pope Pius XII, has repeatedly called upon the Catholics of the world to disseminate the truth, and more recently has exhorted them "to be bold to defend it and generous enough to set the course of their lives both national and personal by its dictates", and

WHEREAS, the Sovereign Pontiff, in addressing the members of Catholic Action of Italy, urged them to "speak widely the truth of the Faith," and

WHEREAS, the Holy Father has added, "What could love not accomplish in uniting in a worldwide league those combatting social injustices, racial injustices and religious animosities?" therefore

*Be it resolved*, that the Catholic Library Association assembled in Atlantic City for its Twenty-Second Annual Conference pledges its wholehearted adherence to the Holy Father's Catholic Action program through ever-increasing devotion to the truth, and

*Be it further resolved*, that this Association promises its continued active participation in spreading, through the medium of the written word, the vital doctrine of the Mystical Body.

#### *Resolution Thanking His Excellency, the Most Reverend Bartholomew J. Eustace, S.T.D., Bishop of Camden*

WHEREAS, the Most Reverend Bartholomew J. Eustace, S.T.D., has with most gracious kindness consented to accept the office of Honorary Chairman of this Twenty-Second Annual Conference of the Catholic Library Association, and

WHEREAS, he not only most generously has permitted us to hold this conference within his diocese but also has extended to us a hearty welcome, therefore

*Be it resolved*, that our Association extend its deep appreciation and sincere gratitude to His



## GENERAL SESSIONS

Excellency, the Bishop of Camden, for his genuine hospitality and courteous cooperation.

### *Resolution of Gratitude to the Local Arrangements Committee*

WHEREAS, the Committee on Arrangements of the Greater Philadelphia Unit, under the Chairmanship of Reverend Richard J. Walsh, Librarian of Roman Catholic High School, Philadelphia, has so splendidly contributed to the success of this Twenty-Second Annual Conference of the Catholic Library Association, and

WHEREAS, the Augustinian Fathers of the Church of St. Nicholas of Tolentine have ministered so generously to the spiritual needs of our members, and

WHEREAS, the Columbus Hotel and its genial Manager, Mr. John C. Woulfe, have given us most efficient and courteous service, therefore

*Be it resolved*, that the Catholic Library Association herewith goes on record as expressing its heartfelt thanks to each of the above who have cared for our every need.

### *Resolution Advocating Further Professional Zeal*

WHEREAS, the excellent, thought-provoking papers offered in the various sections of this Twenty-Second Annual Conference of the Catholic Library Association have forcibly brought to our attention both the constant need for self-evaluation and improvement and the pressing need for recruiting added workers in the vineyard of librarianship, therefore

*Be it resolved*, that all the members of the Catholic Library Association continue to foster development in the field of library service by promoting in every possible way their own continued professional growth and the recruiting of new members to the profession.

Brother Thomas announced the appointment of the following committees:

*Nominations Committee:* Rev. Joseph F. Cantillon, S.J., chairman; Mother G. Buck, R.S.C.J., Sister Miriam Dorothy, S.C., Miss Eileen Riols, and Mr. William A. Gillard.

*Committee on Elections:* Sister Mary Ruth, O.P., chairman; Rev. Robert Harwick, and Miss Jane Lannan.

*Committee on the Constitution:* Rev. Boniface E. Moll, O.S.B., chairman; Rev. Colman J. Farrell, O.S.B., and Rev. Henry H. Regnet, S.J.

*Hospital Libraries Committee:* Sister Mary Isabel, S.D.S., chairman.

*Program Committee, 23d Annual Conference:* Sister Mary Reparata, O.P., Vice-President, chairman; Sister M. Petronia, Fel.O.S.F., Mr. Laurence A. Leavey.

It was further announced that by decision of the Executive Council the chairmen of the Round Tables will automatically become the chairmen of the corresponding Association Committees.

As part of the unfinished business remaining

before the Association, Brother Thomas presented three items for confirmation by the Conference. These were: 1) the legalization of the position of Executive Secretary; 2) the retention of the immediate Past President on the Executive Council, with the right to vote; and 3) the approval of the increase in institutional membership fees.

The Rev. Joseph F. Cantillon, S.J., proposed, and the Rev. William J. Gibbons, S.J., seconded, the motion that the position of executive secretary in the Catholic Library Association be made a permanent one. On the question, Father Bouwhuis asked whether the position of executive secretary and secretary-treasurer be necessarily synonymous; reply in the negative. The motion was carried by the majority.

The Rev. James J. Kortendick, S.S., proposed, and the Rev. Andrew L. Bouwhuis, S.J., seconded, the motion that the immediate Past President be retained on the Executive Council for the two-year period immediately following the expiration of his term of office, and that he be accorded the right to vote on all questions presented the Executive Council. The motion was carried unanimously.

In reference to the increase in institutional membership dues, Mr. William A. Gillard proposed that the institutional members be canvassed by mailed ballot for a decision on the following points: 1) that the institutional membership fee be increased to \$10. per year; and 2) that the central headquarters office retain the full amount of such membership fees received; or 3) that the central headquarters of the Association retain \$9. of this increased membership fee, with the remainder being forwarded to the local unit of the member paying as payment of the local unit membership fee. In the discussion that followed, questions on this division of funds and the clarification of the word "vote" as against "Gallup poll" were proposed by the members. The motion was carried.

Because of the limited time available at the meeting of the Advisory Board, which had prevented complete discussion of the matters presented, Brother Thomas then turned the platform over to Brother James McMenamy, S.M., who presented a few questions drawn up by interested members of the St. Louis Unit. Some of the questions were: Since new members might be expected from the elementary schools, with their limited budgets, what can they obtain in return? Could there be increased advertising in THE CATHOLIC LIBRARY WORLD? Would it be advisable to cut expense by changing the covers of THE CATHOLIC LIBRARY WORLD? These and other questions were adequately answered by the Executive Secretary.

After expressing a note of appreciation and gratitude to the speakers, committee members and delegates, the President closed the Conference by asking the Rev. Richard J. Walsh to lead the assemblage in prayer.

MOTHER ST. LAWRENCE, S.H.C.J.,  
Secretary

## THE CATHOLIC LIBRARY WORLD

### LUNCHEON SESSION

The closing feature of the Twenty-Second Annual Conference was the Luncheon Session, held in the Columbus Hotel on Wednesday, June 16. More than 250 librarians, editors, booksellers and teachers gathered to hear Dr. Luther Evans, Librarian of Congress, and Dr. Marie Hamilton Law, Dean of the Drexel Institute School of Library Service.

Dr. Evans, in an informal discussion, talked about the Catholic Library Association's place in

the national library economy. He stressed in particular the role of Catholic librarians not only in aiding in bibliographical tasks, but also in helping to correct false social attitudes.

Dr. Law's paper, which will be printed in a later issue, was concerned with the problem of recruiting. It was a most informative approach to the needs of our profession, and evoked much interest among those present.

## EXECUTIVE COUNCIL

During the Twenty-Second Annual Conference, the Executive Council met twice for the review of past decisions and actions, and consideration and institution of new policies. The following members were in attendance: Brother Aurelian Thomas, F.S.C., President, Sister Mary Reparata, O.P., Vice-President and President-Elect, Mr. Laurence A. Leavey, Executive Secretary; Dr. William A. Fitzgerald, Rev. James J. Kortendick, S.S., Sister M. Norberta, I.H.M., and Sister M. Florence, O.S.B. A summary of the Council's discussions follows.

### FIRST SESSION

The first of the two meetings was held at the Columbus Hotel on Sunday afternoon, June 13, 1948, at 3:30 P.M. Dr. William A. Fitzgerald, senior member of the council, was requested by Brother Thomas to recite the opening prayer.

Brother Thomas then conducted a review of all decisions made during the past year, concentrating particularly on the increase in institutional membership dues; the creation of the permanent position of executive secretary; the retention of the immediate past president as a member, with voting privileges, of the Executive Council; and the advisability of holding mid-winter meetings in future.

Letters of regret were then read from the Council members who were unable to attend.

The reports of all committee chairmen were then presented, and were approved as read. It was then moved, seconded and approved unanimously that each committee chairmen be advised that he must submit his annual report to the executive secretary four weeks in advance of the annual conference, so that copies might be forwarded to the Executive Council a week in advance of the meeting.

The Council also approved the measure whereby chairmen of the Hospital Libraries Round Table, Elementary School Libraries Round Table, and the Cataloging and Classification Round Table would automatically succeed to the post of chairman of the corresponding Association committee.

The Council again stressed the importance of the personnel on each committee, and reiterated its previous advisement that no committee shall be considered as functioning until the committee has received the approval of the Council.

The new committee chairmen were appointed, and the list of appointees can be found in the 1948 *Handbook*.

The Council also considered choice of Associa-

tion representatives to other professional organizations. The following were appointed: United States Book Exchange, Inc., Rev. James J. Kortendick, S.S., Dept. of Library Science, Catholic University of America, Washington, D.C.; International Relations Office, Sister Helen, S.N.D., Trinity College, Washington, D.C.; National Conference of Christians and Jews, Brother A. Thomas F.S.C., President, and Mr. Laurence A. Leavey, Executive Secretary, *ex-officio*; Joint Committee on Library Work as a Career, Sister M. Luella, O.P., Dept. of Library Science, Rosary College, River Forest, Ill.

### SECOND SESSION

At the second session, which was held on Wednesday, June 16, at 6 P.M., the Council heard the report prepared by Mr. Phillips Temple, the chairman of the National Catholic Book Week, 1949 Committee. The report was approved and the Council allowed a financial grant of \$125. to carry on the preliminary work connected with the observance.

Consideration was also given to the location for the Twenty-Third Conference. It was agreed that this annual meeting should be held in Detroit, during Easter week, 1949. (Editor's note: the final dates are April 19-22, 1949.) Sister Reparata, O.P., was appointed chairman of the Program Committee, with Sister M. Petronia, Fel.O.S.F., chairman of the Michigan Unit, and Mr. Laurence A. Leavey, as her committee members. The Council also approved the holding of a two-day mid-winter session in connection with the American Library Association's meeting in 1949.

A question was raised about the opening of a placement office at central headquarters. It was, however, the opinion of the Council that time, finances, and staff were not available for carrying on this work at the present time.

Other items discussed were the financial report, and the work of the Publications Committee.

# BOARD AND ROUND TABLE SESSIONS

## ADVISORY BOARD

The meeting of the Advisory Board of the Catholic Library Association was called to order on Monday, June 14th, at 11:04 A.M., in the Columbus Hotel, Atlantic City, by Sister Mary Reparata, O.P., Vice-President of the Association, and presiding officer of the Advisory Board. Rev. William Monihan, S.J., University of San Francisco Library, was asked to recite the opening prayer.

As the first item on the agenda, Sister Reparata asked the chairmen of the various Units to present a summarized version of their official reports to the gathering. The following reports were read: *Albany*, Mrs. Anita Flores, chairman; *Brooklyn-Long Island*, Mr. Thomas V. Reiners, past chairman; *Columbus*, Sister Mary Ruth, O.P., chairman; *Greater Cincinnati*, Rev. Leander Schweitzer, chairman; *Greater St. Louis*, Brother James McMenamy, S.M., chairman; *Illinois*, Rev. Redmond Burke, C.S.V., proxy for Miss Helene H. Rogers, chairman; *Metropolitan Catholic College Librarians*, Rev. John H. Harrington, chairman; *Metropolitan Council of Catholic Public Librarians*, Miss Evelyn Vaughan, chairman; *Mid-South*, Sister M. Canisius, S.C.N., proxy for Rev. Val A. Becker, S.M., chairman; *Midwest*, Sister M. Florence, O.S.B., proxy for Sister Hildegard, O.S.B., chairman; *New York-New Jersey*, Rev. Louis A. Rongione, O.S.A., past chairman; *Philadelphia*, Rev. Richard J. Walsh, chairman; *Western Pennsylvania*, Rev. Fintan R. Shoniker, O.S.B., chairman; *Washington-Maryland-Virginia*, Sister Helen, S.N.D., substituting for Sister Joan Marie, S.C., chairman; *Western New York*, Miss Lucy Murphy, chairman. In the absence of the other chairmen, their reports were read by title only.

In general, the reports presented information about the number of meetings held during the preceding year, topics of the papers read at these meetings and the list of speakers, an account of the Unit's observance of National Catholic Book Week, the report of the Unit's membership campaign efforts, as well as other Unit activities.

Brother Aurelian Thomas, F.S.C., President of the Association, was asked to present the report of the Executive Council's activities for the preceding year. In reviewing the year's decisions, Brother Thomas commented in particular upon the increase of institutional membership dues, and the reasons prompting the Executive Council to make this decision; the change of the fiscal year to its former period, thereby allowing an opportunity to bring the periods for the Association and *The Catholic Periodical Index* into harmony and thus allow for a clearer presentation of the financial status of the Association; the change of date in the observance of National Catholic Book Week, and the continued Association sponsorship of the *Catholic Book List*, under the editorship of Sister Mary Luella, O.P.;

and the importance of the role of the Advisory Board in the Association, with the consequent necessity of a continued careful preparation of agenda for its annual meeting.

Mr. Phillips Temple, chairman of National Catholic Book Week, 1949, reported on the preliminary accomplishments of the committee. Four points in particular were stressed: the acceptance by His Eminence, Samuel Cardinal Stritch, Archbishop of Chicago, of the position of Honorary Chairman of the National Catholic Book Week Committee; the undertaking of a relief book drive for war devastated countries in cooperation with the War Relief Services-N.C.W.C.; the necessity of appointing Unit representatives to the national committee; and the preparation of a book week kit, further details of which will be carried in *THE CATHOLIC LIBRARY WORLD*.

Brother Thomas also presented the report of the Committee on *The Catholic Periodical Index*. He announced the completion of the present five-year investment period, which the Association's management of the project had entailed, and the possibility of lowered subscription rates in the future. He also made a plea that the Unit chairmen urge the necessity of still more subscriptions, so that the *Index* might be financially stabilized.

At this point, Sister Reparata turned the meeting over to Brother James McMenamy, S.M., chairman of the Greater St. Louis Unit, who had requested time to present the result of his findings about the general dissatisfaction felt by the members in regard to the activities of the Association. Outlining the background of the protest, he stated that in February 1948 about fifteen members of the Greater St. Louis Unit had met at St. Louis University Library to express their dissatisfaction with the handling of the Association's affairs. It was decided to bring the results of their discussion to the attention of other Units, in order to determine whether this dissatisfaction was widespread or merely localized, and a questionnaire was forwarded to the chairmen of all the Units and other interested persons for their expression of opinion. The results had been so overwhelmingly in support of the Greater St. Louis Unit's opinion, that Brother James McMenamy had been requested by the Unit to attend the annual conference and present this protest to the assembled delegates. The protest follows:

### I. Publications of the Catholic Library Association

#### A) *The Catholic Periodical Index*

- 1) What efforts can be made to increase the circulation of the C.P.I. in order to reduce the cost to individual subscribers?
- 2) Why is the publication delayed?
- 3) Could the C.P.I. be made a monthly instead of a quarterly?

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### B) *The Catholic Library World*

- 1) Could *The Catholic Library World* be improved so as to be of valuable assistance to all librarians, elementary, high school, college, parish, public, so that an extensive drive could be put on for membership in the C.L.A.?
  - a) Have articles in each issue of assistance to each of the above-mentioned categories of librarians.
  - b) Carry A.L.A. news, changes in library requirements, etc.
  - c) Increase advertising to carry cost.
  - d) Eliminate expensive covers to cut costs.
  - e) Appear at the beginning of each month.
  - f) Keep the *Handbook* up to date and accurate as to membership, addresses, position, and a symbol for Unit affiliation rather than a numerical registration for each member.
- C) Many members strenuously object to any officer of the C.L.A. using the name of the Association in endorsing encyclopedias and catalogues of publishing houses.

### II. Service of the National Office

- A) Would it be advisable, in order to have the Secretary-Treasurer in closer contact with the American Library Association, to have National Offices in Chicago?
- B) Could the Association have an active and efficient personnel file to aid members in finding staff members?
- C) Could the National Office keep the members informed of changes in the library profession?
- D) Could the National Office make the strength of the C.L.A. felt more effectively?

### III. Suggestions concerning National Officers and the Executive Council

- A) It is suggested that no member who has once held office of president should again hold office in the Executive Council.
- B) Some method should be devised whereby appointed representatives of local Units have a voice in the Executive Council, thus bringing to the Executive Council opinions of the members at large.
- C) A voice in the tenure of office by the Secretary-Treasurer or Executive-Treasurer should remain with the membership at large.

### IV. Suggestions concerning the finances of the Association

- A) A detailed annual financial report should be made and accompanied by certification of a C.P.A.
- B) Institutional dues should revert to \$5.00 per year until Section 4, Article "g" of the constitution is amended.

Several of the chairmen present stated that there had evidently been a misunderstanding, since their replies were merely an acknowledgment of receipt of the copy of the protest, and were not intended by any means as an official endorsement of the findings. Others stated that their Unit had taken no action on the protest, but wished to learn more about the findings. One member queried the right of any group in the Association to conduct an 'official survey' without the approbation of and at the direct order of the President and the Executive Council. Further doubts being expressed about the validity of the procedure, the meeting was adjourned.

## CATALOGING AND CLASSIFICATION

The Cataloging and Classification Round Table was called to order by the chairman, Rev. Oliver L. Kapsner, O.S.B., on Tuesday, June 15, at 10:15 A.M. The opening prayer was led by Father Kapsner.

### Rules for Descriptive Cataloging

Mr. Myron W. Getchell, assistant professor, Department of Library Science, Catholic University of America, discussed the new Library of Congress rules for descriptive cataloging. A summary of his paper follows:

The occasion of the new Library of Congress rules for descriptive cataloging is a partial consummation of a long series of events. There has long been agitation with a view to simplification. Many things had arisen since the adoption of the 1908 code by the American Library Association. New developments and new interpretations had resulted in confusion and it was evident that new and more adequate rules were in order. The work was consequently turned over to a committee.

After many years of revision by the committee, the preliminary second American edition of the A.L.A. *Catalog Rules* was published in 1941. Although there was a continual advancement in the standardization of cataloging after that time, nevertheless, the rules still seemed to be inadequate. Hence the American Library Association decided that a new edition should attempt to reflect library practice throughout the country.

One of the earliest steps in this study for a revision was a tour of the country in 1943 by Miss Lucile M. Morsch and Mr. Herman H. Henkle, both from the Library of Congress. The result of this and of the work of the committee was a code divided into two parts: Part I, Entry and heading, Part II, Description of the book.

Although this, too, fell short of expectation it served as the groundwork for the definitive edition on which a special committee has been working. At the present time Part I is ready for publication by the American Library Association, but that leaves the question of the description of



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### WHAT THEY SAY:

**THE MASS IN SLOW MOTION** by Ronald Knox—159 pages \$2.50

"... but the thing for me to do is to tell you to get the book. You may be a little astonished, just at first, by its informality, by the humor running through it, by the chatty style... but you will not, I hope, think these out of place. The preacher is at home with his audience, the book, like the Mass, is a family affair. It tells us a great deal about the Mass in an unforgettable way."  
—Rev. John S. Kennedy in *The Catholic Transcript*.

**YOUNG MR. NEWMAN** by Maisie Ward—500 pages \$4.50

We knew Catholic readers and reviewers would like this, but it is pleasing to find the general press also enthusiastic:

"A highly effective blend of fair-mindedness, shrewd analysis of intellectual currents, and warmth of portrayal."—*The Saturday Review of Literature*.

"The best of the many recent publications on Newman... surrounds the theological and controversial figure with familial and personal experiences that lend charm to the ascetic and understanding to the obscurity of genius."—*New York Times Book Review*.

**THE SACRAMENTAL WAY** edited by Mary Perkins—416 pages \$5.00

"Never have I read a better corporate attempt to explain the corporate life of the Church... It is a selection of writings from the Proceedings of the National Liturgical Weeks from 1940 to 1945. Mary Perkins has so selected her material as to demonstrate... the vivifying, unifying and emotional effect upon the many of a living realization of their real oneness in the sacramental way of life."—J. G. Shaw in *The Canadian Register*. Descriptive leaflet on request.

### WHAT WE SAY:

**THE OLD TESTAMENT** Volume I: Genesis to Esther—750 pages \$7.00

At long last the first half of Msgr. Knox's Old Testament is within sight of publication—it is to appear on October 27, all being well. With a great struggle we have got the price down below a cent a page!

**THE FAITH MAKES SENSE** by John Carmel Heenan—280 pages \$3.00

A Catholic girl, engaged to an agnostic, writes to her uncle (a priest) for help in explaining her religion to this pleasant but confused young man. The result will surprise you, it will indeed.

**MARTIN** by Eddie Doherty—224 pages \$2.50

A journalist's meditations on the life of Blessed Martin de Porres, seen against a background of the Stations of the Cross. If you think this sounds unusual, you couldn't be more right.

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the book unanswered. Part II, however, has been considered in the light of the plans of the Library of Congress to issue a definitive handbook of policy for descriptive cataloging. In the event of the latter, two separate codes for descriptive cataloging may be unnecessary.

Attention is called to the following salient points in the preliminary edition of *Rules for Descriptive Cataloging*, issued a year ago by the Library of Congress. Transposition of subtitle must be done judiciously, and not too often, for the new rule of transposition could be abused and create confusion instead of clarification. The ruling on transposing an edition note is obviously good, but still needs some reforming to avoid inconsistencies. The new capitalization rule has been much debated. Following the suggestion from the Copyright Office, the Library of Congress decided to capitalize every noun and every important word for corporate entries in the English language. While this is definitely a library innovation, it is not difficult to carry out. Trouble is encountered, however, with corporate entries in foreign languages, since the new manual instructs catalogers to follow the rules of the respective foreign languages. This plainly requires intimate familiarity with many foreign languages, a skill which is beyond the training of the average cataloger.

Whether the suggested omission of ellipses is justifiable remains questionable, since little space is saved thereby. The omission of author statement in the title is generally accepted with approval. The imprint is considerably simplified without suffering in intelligibility because of abbreviations used. The collation changes (pagination, illustrations, size) are not altogether new for some catalogers, and while they economize space and the typesetter's time, they do not reduce the cataloger's time, since he must collate the book thoroughly to decide what is to be omitted.

As a result of the new rules a card is produced which is easier to interpret by users of the catalog. The aim is to simplify results rather than the process. The individual cataloger is given a higher degree of judgment than previously, consequently he carries a more important role and his work becomes more interesting.

The Catholic Library Association now has the opportunity to be helpful, if group action is taken to present a resolution to the Cataloging and Classification Section of the American Library Association, indicating the will of the group for urging immediate publication by the Library of Congress of the definitive edition of the *Rules for Descriptive Cataloging*.

Following the discussion, it was moved by Rev. Ambrose Burke, T.O.R., seconded and carried (43 pro, 3 con) that the secretary prepare a memorandum to be presented to the Cataloging and Classification Section of the American Library Association, showing that the Cataloging and Classification Round Table of the Catholic Library Association urges the immediate publication of the new code.

### Memorandum

The Cataloging and Classification Round Table of the Catholic Library Association wish to go on record as approving and urging the immediate publication of the definitive edition of *Rules for Descriptive Cataloging*, and wish to have you convey our desires in this matter to the American Library Association Council.

Respectfully submitted,

SISTER MARIE INEZ, Secretary

June 15, 1948

### Catholic Cooperative Cataloging

Mr. Eugene P. Willging, acting director, John K. Mullen Library, Catholic University of America, then discussed "A Modified Program for Catholic Cooperative Cataloging". The notes used for this talk will be expanded for publication in a later issue of THE CATHOLIC LIBRARY WORLD.

The discussion centered on the final settlement of these two questions:

- a) Should the committee on cooperative cataloging arrange to mimeograph or duplicate in some way catalog cards for books prior to 1900, since the Library of Congress is accepting cards after that date?
- b) Shall the debt that the committee still owes some of the institutions that participated in the earlier cooperative cataloging venture be cleared by sending duplicate books, theses and periodicals for the amount owed?

On the first question, Mr. Willging thought that action was not necessary at this time. Re the second question, since there are no longer any funds available, he was willing to accept the proposal as stated.

### Election of Officers

The chairman then opened to the floor the discussion of the need for an editor for the proposed bi-monthly page in THE CATHOLIC LIBRARY WORLD which will be devoted to the interests of the Cataloging and Classification Round Table. Father Oliver Kapsner's name was proposed; the nominations were closed, and Father Oliver was chosen by unanimous vote.

Father Ambrose Burke, T.O.R., Steubenville College, Steubenville, Ohio, vice-chairman for the current year, automatically succeeds to the position of chairman of the Round Table, and by decision of the Executive Council, also functions for the year as chairman of the Cataloging and Classification Committee.

Nominations for vice-chairman were opened, and the following names were proposed: Miss Josephine Savaro, University of Scranton, Scranton, Pennsylvania; Mr. Thomas V. Reiners, Manhattan College, New York; Rev. Henry Sarnowski, Don Bosco College, Newton, New Jersey; and Sister Marie Inez, C.S.J., College of St. Catherine, St. Paul, Minnesota. Sister Marie Inez was chosen by plurality vote.

The chairman then adjourned the meeting.

SISTER MARIE INEZ, C.S.J., Secretary.

## ROUND TABLES

### COLLEGE LIBRARIES

About 150 members gathered at the meeting of the College Libraries Round Table on Tuesday afternoon, June 15, to hear the interesting and provocative papers delivered by Rev. Harold C. Gardiner, S.J., Miss Mary Barlow, Rev. Terence A. Seery, O.S.M., and Rev. Redmond Burke, C.S.V. The topical nature of the papers evoked

a lively discussion period, making this session one of the best in the group's existence.

At the business session, Rev. A. Homer Mattlin, S.J., University Librarian, Loyola University, Chicago, was elected Chairman for the coming year.

### ELEMENTARY SCHOOL LIBRARIES

The Elementary School Libraries Round Table was convened on Tuesday, July 15, at 10 A.M., under the chairmanship of Sister Mary Fides, S.S.N.D., of the Department of Library Science, Catholic University of America. This meeting of over forty persons augured well not only for the success of the meeting, but for the continued interest in this comparatively new field of library work.

Miss Anna Clark Kennedy, Senior School Library Supervisor of the New York State Department of Education, talked out of her experience on "The Elementary School Library—A Cooperative Venture". The abridged text of Miss Kennedy's talk follows.

#### A Cooperative Venture

A good school library is essential; but before schools and libraries work well, provision must be made for the spiritual, emotional and intellectual growth of children. To bring this about, children must have and know books through which they develop a personal understanding of their relations with both God and man. They must consider books as the well springs of experience, thus making reading important as a source both of inspiration and recreation.

If libraries are to function in relation to the school program, they must change and grow as the needs for curriculum enrichment expand. For the proper functioning of a school library, besides the material need of books, equipment and organization, we must recognize as essential a proper understanding of values; the support which develops from a determined belief in the need for the library as an integral part of our educational program, with both cooperation and evaluation. Active cooperation in experimentation and evaluation make for vitality in any library program.

Among the factors to be considered in this program of cooperation are:

- 1.) The *pastor* through whose moral and financial support the library program will develop.
- 2.) The *principal* who interprets the library and its program of service to each department of the school and helps the librarian, in turn, to understand the basic philosophy of the teaching program.
- 3.) *Teachers* who encourage the reading of children's books, the use of library skills and by their presence during a library

period, emphasize the need for library techniques. Where possible every teacher training program should offer courses in the "Use of Library Tools".

- 4.) If both the elementary and high school program is carried on in the same building, the *high school librarian* may offer the teacher-librarians in the elementary school opportunities for in-service training and sponsor group sharing of children's literature.
- 5.) *Children*, too, enjoy responsibility and a sharing of service with the librarian offers them a real source of satisfaction.

The reading experiences of the children foster cooperation from *parents*. This sharing of book experiences between parent and child makes for a growth in confidence and a strengthening of the family unit.

Libraries will never be supported until libraries are known. That this knowledge may grow, we must have the cooperation of the diocesan superintendent of schools, of community supervisors and of library schools, which when they know the individual school policies will endeavor to help in the development of our program.

As librarians, we too must share, not for ourselves, but for our children. Our program of sharing, however, consists in opening our libraries to teachers and the librarians of other schools and when occasion arises, we must share with our regional co-workers through institutes, workshops and Catholic book clubs. For institutes and workshops are opportunities for a sharing with teachers in the use of professional tools, of problems and of reading experiences.

The librarian in the elementary school may share with others her handling of such problems as finding space for her collection, book selection, and organization procedures. For example, through a system of traveling libraries, the State Library will supplement local collections, while visits to, and work in the public libraries is another opportunity for community sharing.

Since no functional library serves its purpose well, unless its librarian is trained, it is the responsibility of the school administration to find the person best suited for librarianship and train her.

It is sad to see a trained librarian weighted with one hundred fifty jobs, for if the librarian looks too busy, no one will interrupt her; if she

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looks distracted, people will stay away. Librarians must have leisure for both people and books, and as with teachers, should be allowed time to read, for reading habits are gained only by experience in reading.

Have we today, enough librarians with the courage to interpret the work we have been chosen to do?

### Recent Titles for Catholic Elementary Schools

The second speaker of the morning, Miss Clara J. Kircher, Chief, School Libraries Division, Free Public Library, Newark, New Jersey, discussed fifty books that are especially suitable for purchase by an elementary school library. In delimiting her title, Miss Kircher discussed the

standards which had guided her in selecting these books, under the headings: recent, suitable and Catholic. (Editor's note: this annotated list will be published in the November CATHOLIC LIBRARY WORLD.)

At the business meeting, Mr. Leavey, the Executive Secretary of the Association, announced that Sister Mary Fides had agreed to accept the chairmanship of the Elementary School Libraries Committee for the current year, and that as part of her duties, she will edit a monthly page in THE CATHOLIC LIBRARY WORLD devoted to the interests of this field.

There being no other business, the meeting was adjourned.

SISTER MARY BERENICE, R.S.M., Secretary.

## HIGH SCHOOL LIBRARIES

The High School Libraries Round Table met on Tuesday, June 15, 1948, at 2:30 P.M., in the Ballroom of the Columbus Hotel. About sixty persons were in attendance. Brother James McMenamy, S.M., librarian, Central Catholic High School, East St. Louis, Ill., acted as chairman in the absence of Brother Justin Loughran, S.M.

The formal program consisted of presentation of the following papers: "The Standard Catalog for High School Libraries and its Catholic Supplement", Rev. William J. Gibbons, S.J.; "Recruiting Librarians through Vocational Guidance in High School", Miss Mary Frances McManus; "Orientating the Faculty in Using the Library as a Necessary Supplement to Classroom Teaching", Brother James Alpheus, F.S.C.; and "The Rebel in the Dewey Decimal System", Miss Amelia Munson.

It had originally been planned that discussion would follow the presentation of each paper. It was found that this consumed so much time that a revision of this plan was made so that discussion would follow at the end of the formal part of the program. Despite this change of plan, it was still necessary to alter part of the program. Miss Munson, because of previous commitments, was placed third on the program; Sister M. Leonardo, S.S.C., St. Casimir Academy, Chicago, read Miss McManus' paper, due to the latter's unavoidable absence; and Brother James Alpheus read his paper by title only. His chance remark, "How do superiors select librarians?" aroused great interest, and would have been worthy of comment and discussion.

Following the reading of Father Gibbons' paper, the discussion elicited the following information: a) 'Out-of-print' books are included in the *Supplement*, because of the importance

of the work listed, e.g., *The Catholic Encyclopedia*; b) certain books have been included because they express so well the thought of the Church; c) since there is a low standard of reading, the librarian can and should direct the choice of books so that the reading level will be slanted upward; d) not every book in the *Supplement* is recommended for every library; the judgment of the librarian is necessary; and e) there is usually a 'buying spree' as soon as a catalog appears; this accounts for titles being reported 'o.p.' by the publishers.

In the business meeting, the chairman proceeded to the election of a chairman for the High Schools Section. He stressed among the qualifications desired for this post, the candidate should possess the ability to coordinate the high school section, to contact people readily and to formulate a constitution for this group. Rev. Vincent P. Schneider, St. James Central High School, Chester, Pennsylvania, was nominated but declined. Brother James Alpheus, F.S.C., Christian Brothers College, St. Louis, was then nominated and unanimously elected to the position.

Brother Aurelian Thomas, F.S.C., President of the Association, suggested that while such a position was not necessary, yet it might be advisable for this Section to consider the advantages that would follow from the institution of the position of vice-chairman. The members present agreed, and proposed nominees for this post. Rev. Vincent P. Schneider, and Sister Natalena, C.S.J., St. Agnes Seminary Library, Brooklyn, were proposed; Sister Natalena declined, and Father Schneider was unanimously elected.

A prayer brought the meeting to a close.

SISTER M. NATALENA, C.S.J.,  
Acting Secretary

## HOSPITAL LIBRARIES

The Hospital Libraries Round Table met on Tuesday afternoon, June 15, in the Columbus Hotel. It was decided, because of the few members present, to dispense with the formal papers, and read them by title only. This allowed for an open discussion of the needs of this Round

Table, and the possible means of meeting them.

Chief among the results of this discussion was the decision to conduct an informal survey, inquiring into the number of hospitals which maintain adequately housed and staffed libraries, and the means of supporting them. It is hoped to



## ROUND TABLES

have the results ready for discussion at the next conference. It was also decided that Sister Mary Hieronyma, R.S.M., and Miss Margaret Frawley would act as co-editors of a bi-monthly page on hospital library topics in *THE CATHOLIC LIBRARY WORLD*.

The chairman of the meeting also took this opportunity to thank those present for their

cooperation in the past in making this Round Table successful. He regretted his inability to continue longer as chairman, and it is with pleasure that he announced that Sister Mary Isabel, S.D.S., who had been his predecessor had agreed to accept this post once again.

WILLIAM A. FITZGERALD, *Chairman*.

## LIBRARY SERVICE TO CATHOLIC READERS

The meeting of the Library Service to Catholic Readers Round Table at Atlantic City was one of the best since the organization of this Round Table, in the opinion of the chairman, Miss Lucy Murphy. The theme for this particular meeting was "Better Inter-Library Service," and considered parish and public library service to Catholic readers from early Conewago days to the present.

Sister Joseph Carmel, S.S.J., librarian, St. Mary's Academy, Philadelphia, presented the history of the Conewago parish libraries in that mission territory of the 1700's. She told of the development of the parish libraries, and the eagerness with which the early Catholics in this region looked to Conewago for all the spiritual and educational aid they received. She told especially about Father Denecker, who was influential in founding schools and parish libraries in each one of these missions, "so that the seeds of learning might not remain dormant".

Reverend Richard J. Walsh, author of the soon to-be-published *Parish Library*, discussed "The Problems of the Parish Library". He spoke in particular about the organization of a parish li-

brary and its personnel, and the importance of each in securing an effective library.

Miss May Lilly, head of the Library Extension Department of the Free Library of Philadelphia, discussed the role of "The Public Library as an Educational Aid to the Catholic Reader". The result of her experience of over twenty years showed a greater spirit of cooperation existing between the public library and the Catholic reader. This was largely due in part to the work with children who, learning in school to know and enjoy their public library, later become its intelligent and interested patrons.

The final speaker, Miss Eileen Riols, branch librarian, Kingsbridge Branch, the New York Public Library, presented a thoroughly inspiring talk, concluding with a dramatic condensation of *When the Mountain Fell*, by C. F. Ramuz. Other authors were quoted in the course of her intriguingly titled talk, "I Have a BOOK".

The only regret felt by the members present at this meeting was the lack of time, which prevented a good discussion period.

MILDRED M. DANHEISER, *Secretary*.

## SEMINARY LIBRARIES

A meeting of some twenty-six representatives of seminary libraries in the country was called together with prayer by the chairman, Rev. Donald Bilinski, O.F.M., Provincial Librarian, Franciscan Fathers, Pulaski, Wisconsin, at the Columbus Hotel, Monday evening, June 14th. Three papers were presented as part of the formal program. Rev. John H. Harrington, St. Joseph Seminary, Dunwoodie, Yonkers, New York, proposed "A Guide to Theological Literature". Rev. Walter Coleman, M.M., Maryknoll Seminary, Maryknoll, New York, discussed the methods of "Fostering Missionary Zeal through Library Work". The topic, "The Seminary Library as an Educator", was treated in a paper by Rev. Henry R. Burke, S.S., St. Mary's Seminary, Baltimore, Maryland. A discussion of all three papers followed.

It was generally agreed in the discussion that followed upon Father Harrington's paper that such a work needed no salesman, for everyone recognized its value and necessity. The problem resolved itself around the task of lining up the men who were able and willing to do the work. At the suggestion of Father William Walsh, S.J., Fordham University, Father Harrington was chosen chairman of a committee whose task it would be to consider the details of publication for the proposed "Guide to Theological Literature" and to foster its publication.

Calling for remarks upon Father Coleman's paper, Father Bilinski drew from the assembled seminary librarians the comment that each of the papers presented was inspiring and merited a wide circulation. To bring them to the attention of our religious superiors and others, Father Fintan Shoniker, O.S.B., St. Vincent's College, Latrobe, Pennsylvania, offered to have them reproduced in mimeographed form and distributed to all seminary directors. A vote of thanks was accorded Father Fintan.

Following the discussion, the business of electing a chairman for the following year was begun. Rev. Simon Conrad, O.F.M.Cap., St. Fidelis Seminary, Herman, Pennsylvania, was elected chairman. Recommendation was then made that as chairman he assume the task of editing a bi-monthly page in *THE CATHOLIC LIBRARY WORLD* devoted to the interests of seminary librarians. In considering the position of vice-chairman, who becomes chairman-elect of the Round Table, it was suggested that a candidate be considered whose residence was in the West. Rev. Edward A. Connolly, S.S., St. Patrick's Seminary, Menlo Park, California, was unanimously elected to this position.

The business at hand having been completed, the meeting was adjourned with prayer.

REV. CAJETAN E. PIKUS, O.F.M.Cap.,  
*Acting Secretary*

## REPORTS

### EXECUTIVE SECRETARY'S REPORT

The Catholic Library Association has enjoyed an interesting and fruitful year, one that augurs well for the future. There have been difficulties, it is true, but the continued loyalty and cooperation of the officers and members has helped greatly in the continued progress of the Association. I shall try to summarize the chief items that illustrate the history of our growth during the past year.

#### Membership

Our membership total as of June 1, 1948 comprised 1625 members, which represents an increase of 191 members over the preceding year. The membership classification is as follows:

Honorary members	3
Life members	2
Sustaining members	4
Contributing members	5
Institutional members	718
Constituent members	177
Personal members	677
Associate members	2

During the past year we have been forced to drop 113 members for non-payment of dues. This followed after the customary series of notices had been sent each of them.

There were an additional 65 cancellations of

membership. Reasons cited for the cancellation were: death, retirement from active library work, or transfer to a teaching position.

Too great tribute cannot be paid Sister Mary Claudia, I.H.M., chairman of the Membership Committee, and the chairmen of the various local Units, who have assisted the central office in the recruiting of new members for the Association.

Sister Claudia prepared an excellent program for securing the cooperation of the diocesan superintendents of education. Approximately 20% of the superintendents responded favorably, and at local diocesan educational meetings distributed folders about the Association and membership blanks. It is planned to continue this program at the beginning of the new scholastic year, and thus help to keep the superintendents aware of the Association and its members' activities and needs.

The local Units have likewise carried on extensive membership campaigns, outstanding in this respect being the efforts of Brother James Alpheus, F.S.C., of the Greater St. Louis Unit, Rev. Val A. Becker, S.M., of the Mid-South Unit, and Mr. John O'Loughlin of the New England Unit.

Late last month a campaign was started for the securing of additional sustaining member-

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## EXECUTIVE SECRETARY'S REPORT

ships. We are pleased to note that of the few approached in the short time since the campaign has been in effect, we have added three additional sustaining members, thereby increasing this section of the Association's membership to the 4 already noted.

### Committees

With the advent to office last year of the present President of the Association, the terms of office of all committee chairmen ceased, in accordance with the directive of the Executive Council, April, 1939. Some of the chairmen declined to accept continued office, while others recommended cessation of the committee which they headed, declaring that the committee no longer had a valid reason for existence. This has necessitated a re-examination of each committee's purpose and activities.

### Units

The various Units have continued to function very well. Many of the Units have supplied the central office with interim reports of their meetings and activities, and have also supplied the texts of papers, delivered at meetings, for publication in *THE CATHOLIC LIBRARY WORLD*. It is hoped that all Units will supply information about their activities to the central office, both for publication in the official journal and for preservation in the Association's archives.

Some of the Units have given further assistance to the Association by entering a contributing or institutional membership for the Unit in the Association.

### Publications

The official journal of the Association shows signs of improvement over the previous year, but still fails to satisfy the aims of the editor. Two feature pages have been introduced, the high school page and the parish library page; other fields of library work deserve similar representation, but to date, editors have not been secured for these. It is our hope that these additional pages will be introduced during the course of the coming year.

Advertising shows an increase over the previous year, but much more will be needed before *THE CATHOLIC LIBRARY WORLD* can be placed on a self-sustaining basis.

News items and notes about Unit and other activities are not adequately treated, due to failure to receive information. Again, we ask the cooperation of the members so that this section may be more news-worthy than it has been in the past. Special attention is directed to preliminary notices about Unit meetings, and news about the individual members.

*The Catholic Periodical Index* has shown an increase in subscribers over the preceding year. The end of our investment period is now in sight, and it is our hope that we may be enabled to reduce the service basis rates. Increasing production and printing costs may not render this feasible.

The subscription campaign begun two years ago, and which had to be dropped because of pressure of work, will be resumed in the fall. Again, your cooperation is sought.

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## THE CATHOLIC LIBRARY WORLD

### Finances

Due to inability to secure an auditor who would perform this task at a rate in accordance with our limited finances, an un-official report was presented to the Executive Council in January, and published in the February 1948 CATHOLIC LIBRARY WORLD. An audited report will be printed as soon as the opportunity allows. (Editor's note: An audited report for the two-year period, July 1946-June 1948, will be printed in the next issue.)

In general, it might be said that our financial situation is not good. Extraordinary expenses and increased costs have contributed to this state. It is hoped that the increase in institutional membership dues, the reduction of service basis rates in connection with *The Catholic Periodical Index*, and an increase in Association membership and *Index* subscribers will help to alleviate this situation before the end of the next financial period.

### Headquarters

Our gratitude must still be tendered to the Brothers of the Christian Schools at Manhattan College, who have continued to provide office space for the Association. This state cannot long continue. Rentals, however, are still so exorbitant that we have been unable to secure adequate space in a more convenient location at a reasonable rental.

There had been an opportunity to share office space with another library association. The Executive Board of that association decided against the move, and we were thus unable to avail ourselves of the opportunity.

### National Catholic Book Week

For the second time, National Catholic Book Week preparations were undertaken by the central headquarters office at the last moment, due to the illness of the chairman of the committee. We were able to secure the services of Mr. Addison Burbank in designing the poster, and Mr. Richard James Hurley again graciously undertook the task of compiling the booklet *Ideas for Catholic Book Week*.

The observances were very successful according to all reports received. It is our hope that photographs and reports of all Unit activities for the 1949 observance will be forwarded to us, and thus allow us to present an omnibus report in our journal.

Mr. Phillips Temple, librarian, Georgetown University, Washington, D.C., has accepted the position of chairman for the 1949 observance. His committee's activities, to date, augur well for its success.

I should like to take this opportunity to express a word of appreciation and gratitude to all the officers, members and staff of the Association who have helped to foster the work of the Association during the past year. I am indeed grateful, and am happy to acknowledge my great indebtedness to them.

LAURENCE A. LEAVEY

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